

THE CHINESE RECORDER

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CONTENTS

PAGE.

EDITORIAL COMMENT ... 687

The Church and the Social Approach.—Christians and Social Waste.—The Chinese Ministry and Social Activities.—Revolutionary Reflections.—Cantonese Union Church.—World Movement for Leper Relief.—"The Spirit of Patronage."

The Promotion of Intercession ... 692

CONTRIBUTED ARTICLES

The Securing and Training of a Chinese Ministry ... J. LEIGHTON STUART. 693

The School the Meeting Place of Democracy ... FRANK RAWLINSON. 704

Evangelism in Girls' Boarding-Schools ... 714

Lutheran Union Movements in America and China ... 721

The Making of a Missionary ... A. H. SMITH. 727

OBITUARIES

Rev. John Sjoquist, M.D. ... P. MATSON. 731

Mrs. M. E. Morrison ... MARY M. MORRISON. 732

Rev. H. Sutton Smith ... KATE WELSEY. 734

OUR BOOK TABLE ... 735

CORRESPONDENCE ... 741

Protect Your Friends.—A Correction.—Literature for Moslems.—Dr. Eddy's Visit Postponed.—Pastoral Work.

MISSIONARY NEWS ... 676

Progress in the Use of a Chinese Phonetic System.—Special Work for Women.—Chinese Literature.—The Floods in Tientsin.—How It feels to be Flooded.—Kwangtung Student Conferences.—Cantonese Union Church, Shanghai.—Szechwan Province-wide Evangelistic Campaign.—Mokanshan Conference of Christian Workers, July 22-29, 1917.—News Items.—Personals.

ILLUSTRATIONS.

Visitors and Delegates at Union Lutheran Conference held at Kikungshan, August 22-27, 1917 } ... Frontispiece.
Gathering of Teachers and Students at the Presentation of an Honorary Tablet to Mr. and Mrs. F. C. H. Dreyer of the China Inland Mission } ... Page 741
Bible Institute at Huntung, Shansi

CHANTS IN WAR.

ASPIRATION.

Seek thou to live ;—

That when thy soldier boy

Waits at the margin of the silver stream ;

There may be more within his mother's waking eyes,

Than the sad memory of a vanished dream.

Seek thou to Love ;—

That when thy husband's arms

Stretch out to meet thee with the old time pride ;

There may be something more than weeping widowhood,

To greet his welcome on the other side.

Seek thou to trust ;—

That when thy brother's hand

Clasps thine again within its strong embrace ;

There may be more than consternation and surprise,

Upon his long lost sister's upturned face.

Seek thou to serve ;—

That when the Master's call

Bids thee to come to Him across the flood ;

There may be more than resignation in the voice,

That answers as in days of old, "Speak Lord."

W. S. PAKENHAM-WALSH,

Trinity College, Foochow.

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VOL. XLVIII

NOVEMBER, 1917

NO. 11

Editorial

The Church and the Social Approach.

DR. Robert E. Speer, in a recent letter to the Presbyterian missionaries in China, which we have been permitted to see, after reflection upon correspondence in which, in a letter from Valparaiso speaking of certain meetings, occurs the statement, "The general opinion was that not only must we change our program to one of service rather than preaching, but also that this organization must be truly Chilean if the men with philanthropic ideas were to be gained"; says

"Have we made a mistake in any place in our method of approach? I have always been accustomed to say that the immediate purpose of our movement is to bring men and women to Christ, but its ultimate result is to advance their physical, social, and other interests; however, the statement I have quoted above reverses these. Which is the right statement? I think it would be to say that both our immediate and ultimate purpose is to make Christ known to men, but that our method of work and our point of approach should be whatever is found to be most serviceable and efficient, and one wonders whether in every station we have followed the very best line, and made the people feel that we were trying to help them in ways in which they really wanted to be helped. May it not be that in some stations where we do not have hospitals and schools which minister to the acknowledged needs of the people and which find an open pathway into their sympathies, we could still discover some forms of community service that would make our work more effective in its religious purpose whether this is said to be immediate or ultimate?"

**Christians and
Social Waste.**

THAT there is need for the connection between the church and the community to be made more vital is well suggested in the Editorial of the September issue of *The West China Missionary News*. After asking how the average Chinese mind reacts to the phenomena of nature and of society and as to what the uneducated Chinese think of catastrophes, the editorial shows that the unlettered mind attempts to explain these things and naturally gets the explanation linked up with a lot of vague theories. The Editor then says:

"Do we messengers of God, whom we rejoice to call Our Father, spend enough time in endeavoring to understand the thinking processes of the people among whom we live, and for whom we are working? The articles appearing under the caption of 'The Customs of West China' are at least one faithful attempt to explain the viewpoint of the Chinese. From a reading of these articles one would think that the whole world outside the persons of these men and women is alive with some power greater and higher than themselves. That no small part of their time is taken up in an endeavor to propitiate this Power and that the cost in mere dollars and cents must, in the aggregate, be enormous is evident. One is tempted to give the imagination rein and picture the school-houses and social centers that could be built in the cities and villages of China with the money used to sacrifice to some far-off deity. The darkness that breeds such worship could all be dispelled if the funds thus used could be turned into the proper channels."

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**The Chinese
Ministry and
Social Activities.**

THE article on "The Securing and Training of the Chinese Ministry" is one pertinent to present-day mission work. There is no need for us to add to the discussion by Dr. Stuart. A line of thought was, however, suggested in his opening sentences which does not seem to be answered in the article. He feels that the ministry of Jesus can be roughly described as evangelistic, eleemosynary, and educational. Now undoubtedly in its broader aspects all these elements are represented in varying degrees in the work of missions. But is the same thing true when the work of the Chinese ministry is considered? Jesus undoubtedly, as Dr. Stuart says, gave no small portion of His time and thought to eleemosynary activities. Now obviously preachers cannot be doctors at the same time, and equally obviously they are not expected to alleviate physical ills in a miraculous way; but how far are theological colleges in China training those who are to enter the Chinese ministry to live out the Gospel they preach in practical helpfulness to the community? In other words what,

outside of preaching, are they being taught to do that would take the place of the "eleemosynary" as practised by Jesus? Has not the comparative failure in Christian progress in China, mentioned by Dr. Stuart, been due in part at least to the inability of Chinese ministers to apply their ideals of Christian living in practical social helpfulness? Would not the influence of the Christian Church be increased if every minister knew how to put the members of his congregation to work along this line? In a word, do they need in addition to adequate training as preachers instruction as to how to lead Chinese Christians to work out practically the social principles of the teachings of Jesus?

* * *

**Revolutionary
Reflections.**

THE principle of inertia is known to play a large part in natural phenomena. It means in effect that a mode of motion once started tends to continue unless more or less violently deflected. As we listen to the conversation of some of our brethren engaged in different phases of work, we sometimes wonder whether the same principle does not apply to the use of methods in mission work; that is, there seem to be some who when they have once started a line of thought or a method of mission work appear to have a "set" towards the maintaining of that thought and method indefinitely. Yet if we find that any method or any idea when followed out for a greater or lesser length of time does not produce any noticeable results, it should be questioned; and no method should be adhered to simply because it is traditional.

Harrington Emerson, an efficiency expert, is quoted in the Rochester (N. Y.) *Record* for May, 1917, as preaching the doctrine, emphasized more or less by all such experts, that "wherever we find an old method of doing a thing the chances are a hundred to one that it could be done in a better way." Progress is only attained by the improvement of methods. Booker T. Washington (quoted in the October number of the *Educational Review*) once said: "The leader, the exceptional person, is never satisfied with the old way of doing things." In any event, as missionaries, we should always be on the outlook for the best way of doing things, no matter how many traditional schemes may thus be "scrapped."

* * *

**Cantonese
Union Church.**

IN our Missionary News department will be found a brief account of the opening of the new edifice of the Shanghai Cantonese Union Church. As we congratulate the founders and members of this Church

we gladly note some significant features in the new movement. There is a new emphasis on the fact which has been increasingly obvious that the foreign missionary is no longer necessarily the leader, but has become the ally and helper, of the Chinese Church. Those who had the privilege of attending the various dedicatory gatherings must have been impressed with the indications of alert leadership, wise initiative, and consecrated spirit. The enormous power and vigorous life of the young Chinese Church is increased in proportion to the spirituality and educational attainments of its members. Rev. Lord William Cecil once remarked that a Church will always be in slavery to others when it is an ignorant Church.

Another significant feature mentioned in the Missionary News is the fact of ladies being on the Board of Trustees. In referring to this Dr. Hua-Chuen Mei paid a striking tribute to one of the ladies who had led her Cantonese sisters in the development of the church organization, had endowed and supported a girls' school as part of the Church's educational programme, and had opened another school for the poorer children of the Cantonese community. His closing sentence was :

"That this church has such a large number of energetic and capable women on its governing board is significant of a new tendency in China and it means that the modern women of China can and do participate with the men in any task that requires brain, patience, and perseverance. From the standpoint of modern church efficiency we Trustees are proud that this church from its inception was properly organized and is now properly conducted."

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World Movement for Leper Relief.

THERE is a growing world movement for the segregation and care of the approximately three million lepers scattered throughout the world. This was brought to our attention by the recent visit to China of Mr. W. M. Danner, the American Secretary of the Mission to Lepers, whose visit has stimulated interest in this problem.

The suggestion has been made that the churches in China have a day of prayer each year on behalf of the lepers. In connection with this suggestion it was pointed out that any practical plans for the alleviation of the sufferings of this unfortunate class would greatly enhance the influence of the Christian Church in China. There will be in all probability an organization effected in China with a secretary set apart for all his time to advance the interests of this movement. It is hoped also to

organize Siam, China, Japan, and Korea in an aggressive campaign against the disease.

In olden times the only possibility for a leper was to be driven out from contact with his fellow beings, but Christianity has stimulated the discovery of hitherto unknown remedies, arranged for the humane care of these sufferers, and is laying plans to drive out altogether this dread disease. Is there any greater appeal from the weak for the aid of the strong than the appeal of these hitherto helpless and hopeless leper victims?

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"The Spirit of Patronage."

The New Republic of August 18th, 1917, has an interesting article on "Religion and the World Issue," by Mr. J. E. McAfee. One point made in this article, which we quote below, deserves special attention:

"The social service propaganda among the churches has not had the approval of foreign missionary propagandists. Foreign missionaries perform a great amount of highly beneficial social service in the lands to which they have gone, and an increasing number of them have learned to use it otherwise than as a bait to entice fish into the net of creed-bound organizations. But their appreciation of the modern religious social movement is not so largely shared by the supporters of the cause in the churches at home. These are stirred by tales of the relief of destitution on mission fields, but the spirit of patronage often dominates this enthusiasm just as the same spirit has blighted much charity work in our cities."

These words mean that the missionary propaganda is being measured by modern democratic ideas, and, from this writer's view-point, falls short in the spirit in which it acts and in its attempts to be practically helpful to society. It is this "spirit of patronage" that makes of "charity" a galling acid instead of a healing balm. It is the feeling that help rendered by man to his fellow-man must be free from any thought of one superior assisting one a little inferior that has led to the elimination, by some modern ethical writers, of the word "benevolence" from the list of the primary virtues of democratic society. "Benevolence" is the spirit of an aristocratic group that prompts the giving of help to a somewhat less worthy as well as more needy group. Does it not behoove us to see that we give no cause for suspicion that we are not animated by the spirit of the highest Christian democracy? We must accept the challenge of these words and answer it by removing everything that simulates a justification thereof.

The Promotion of Intercession

Two prominent missionary leaders were recently conversing about the relation of the World War to the cause of Christ on the mission field, and, while they had no fear that the gates of Hades would prevail against the church that is founded upon Christ, the eternal Son of God, they deeply deplored the fact that the war was not discovering and proclaiming more manifestly certain distinctive elements of character which Christ possesses to an infinite degree and enjoins upon His disciples. They did not consider all war unchristian *per se*, nor did they deny that this one has become a sad necessity, but bemoaned the fact that Christians concerned in it—and what Christian in the world is not?—should entertain animosities, as so many do, even against non-combatants and former friends: and they parted after earnest prayer that the Lord would work a change in this regard, to the glory of His name.

There is, perhaps, no question that more vitally affects the work of intercession just now than this. If the Christians among the Allies and the Central Powers are not to pray for the peoples and governments, each of the other, and for individuals likewise, do we need further evidence that the Christianity of the world to this extent deliberately belies its Founder and Lord?

The war has intensified that other conflict whose issue is of more vital concern to the welfare of man than its own issue. The citadel of grace is being assaulted anew by the powers of darkness. Christians of all nationalities are being constrained to uproot from their hearts the wounded love, Christ's love, which loves on even while, for justice' sake, it is fighting the wrong, and to harbor the personal resentment which locks the heart and seals the lips against genuine prayer for him who does the wrong.

Is it possible that He who said as brutal nails were tearing His hands and feet, "Father forgive them, for they know not what they do," can receive the petitions of one whose heart feels no concern for his own or his country's enemy? No more can His Father, whom He perfectly revealed.

Is not this the crisis hour of modern Christianity? Shall the hatred common to unsaved man throttle and cast out of our hearts the grace we got from Calvary and the opened tomb? Is it only when we are suffering no injury and our hearts are undisturbed that we can wish God's saving health and blessing for all our neighbours? There are those who will not fight because they love: is it not for us to prove, as Christians have proven, that though we fight we love? Deeply penitent for our own and our countries' sins, shall we not pray that the spirit of penitence may be given our enemies also, and treat them when we meet them in common life as men for whom we are praying?

And may not these Christian sentiments impartially apply to the Christians, and especially to the missionaries, of every country engaged in this terrible conflict?

J. W. LOWRIE.

Contributed Articles

The Securing and Training of a Chinese Ministry

J. LEIGHTON STUART

IN attempting to discuss this topic so supremely important to every China missionary, one's thoughts instinctively turn back to the Master's life for the right perspective.

During His brief ministry Jesus seems to have occupied himself with three forms of work which can be roughly described as evangelistic, eleemosynary, and educational; proclamation of the Gospel, philanthropic deeds, and preacher-training. But the relative emphasis upon each of the three methods is suggestive. Scattered statements in the Gospels, no less than the record of actual cures and kindly acts, indicate that no small proportion of His time and thought was devoted to alleviating physical and social ills. As a very much smaller number of these would have sufficed for apologetic purposes, and as He shrank from rather than sought the publicity they secured, His policy has significant bearings upon our present task. Similarly, the attention He gave to the training of his twelve disciples becomes increasingly apparent to the student of the Synoptic Gospels. This was true from the beginning of His ministry. But from the time when, after some two and a half years of futile efforts to win the nation, He took the Twelve far away to the seclusion of Cæsarea-Philippi, it becomes the dominant interest. His appeal—whether through words or works—had failed to win response. Rulers and people were alike hopeless. It was easy to forecast final rejection from past experience. So Jesus put into effect His radical change of program. He would win by letting his enemies have their way. But the surprising thing is the promptness with which he proceeded to accomplish His sacrificial purpose. In less than a year it would all be over. Nothing is clearer than that Jesus had deliberately planned the time and place—perhaps even the very manner—of His death. There is abundant evidence that thereafter this subject engrossed Him. And since He had determined so soon to leave the world, the problem of

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

what we now call "the follow-up work" must have bulked very large in His thinking. This gives added meaning to the long series of teachings for the Twelve,—covering about one-fourth of his entire ministry,—which are so prominent in the latter part of the Synoptics and find their counterpart in the fourth Gospel's detailed record of their last evening together. It was a program of preparedness promptly and perfectly carried through. The first half of the Book of Acts proves the foresight and fruitfulness of the method. None the less must it have entered into the many other sorrows of His great renunciation. For a young man who loved life and nature and friends and work to relinquish all these so soon, and entrust to others the fulfilment of His own mission must have had painful significance. There are self-revealing hints of this very human wistfulness in such words as "And greater works than these shall ye do also." How He must have yearned to stay on at least a few years longer and have a share in those greater works which He foresaw the native preachers He had trained would perform.

Is there any application in all this to our subject? When, after more than one hundred years have passed, we compare the range and intensity of Christian effort in China with the reaction thus far upon the Nation's attitude, I think it must produce a haunting sense of disproportion. Thousands of missionaries are devotedly using every variety of method; millions in money are being spent annually with painstaking attention to their most economical use. All that careful organization, all that energy, equipment, and experience can supply, seem to be at our service. Yet despite all the encouraging signs—and there are many such; despite all the arguments and explanations whereby we steady ourselves—and the force of these is not to be questioned; the tangible results thus far seem very meagre. This is the more disappointing in view of the readiness with which the Chinese can accept and the rapidity with which they can spread whatever seems to them worth while. Besides, as one gains in sympathy and insight, as one learns to appreciate the blend of intense ethical passion and a strongly mystical strain in their religious ideas, the conviction grows that the Chinese of all peoples ought to appropriate Christianity. In the light of our Lord's course under somewhat similar circumstances is there any occasion on our part for a change of method, or at least for a shifting of

emphasis? Would results to date have been different had we from the outset given more attention to an adequately trained Chinese ministry and been more ready to yield it authority and assistance? Are there in this respect renunciations for us to make? To illustrate, in the event of funds being insufficient at once for increasing or even maintaining the present foreign staff of a given society and for enlarging the Chinese force, giving it ample educational advantages, paying salaries adequate for the best grade men, where should the sacrifice be made? Would it not be in line with the Master's statesmanship and a splendid evidence of sharing His spirit, if under such circumstances certain members of the society would make what is for any true missionary the supreme sacrifice of voluntarily withdrawing from the field; or if the society as a whole would relinquish its claim for new recruits, and thus set free the money necessary for properly training and supporting as many desirable Chinese preachers as could be secured? For we missionaries succeed in proportion as we make ourselves dispensable. However that may be, the method of the Master summons us to a forward-looking, statesmanlike emphasis in our turn on the Chinese ministry in order that they may be prepared to do the final things, the greater works, to reap where we have sown, to take our places in the Chinese Church that is to be.

(1) *The Opportunity.* Self-evident as this may seem, yet a somewhat careful study of the subject has forced on one the conviction that mission policy in regard to a thoroughly educated Chinese ministry has been in general unsatisfactory and inadequate. This was the impression received as to this and other countries by the Commission of the Edinburgh Conference on the Church in the Mission Fields, whose findings include such sentences as :

"In reading over the replies under this head (Inadequacy of Present Arrangements) from all parts of the mission field, we are strongly impressed with the intimate relation that subsists between the prosperity and vigor of the Church, and the provision which is made for training leaders in theology and in practical work. Perhaps we may venture to say that in no department of mission work are the efforts at present made more inadequate to the necessities of the case than in that of theological training. From the communications made to us it is evident that in the great civilized countries, such as India, China, and Japan, the time has fully come for giving greatly increased attention to the highest grades of theological education. Contentment with make-

shift courses of training for our best men on the mission fields would be disloyalty to the Christian cause."

In preparing a report last year for the Continuation Committee, letters to the same effect were received from all sections of the country. Instead, however, of finding fault with the policies of the past, the situation can be stated in terms of present and future opportunity. To secure able men for the ministry is an object of transcendent and urgent concern. As Dr. Mott has put it: "The failure to raise up a competent ministry would be a far greater failure than not to win converts to the Christian faith, because the enlarging of the Kingdom ever waits for leaders of power."

We are all rejoicing in the plans now making for an aggressive evangelism. But a year ago the Continuation Committee's Evangelistic Secretary wrote:

"I believe that the future of the evangelistic work in our cities demands better trained men, if we are to successfully reach the better educated classes. The problem of evangelistic work in these cities is the state of the Church and the ministry. Unless the grade of the ministry is raised, we cannot make large progress in dealing with the present unparalleled opportunities for direct evangelistic work among these educated classes."

Mr. Warnshuis would probably agree that developments since then have very much accentuated this conviction. Such a forward evangelistic movement for the educated as is now being launched on a nation-wide scale over a period of months will find its deepest weakness in the Chinese pastorate—there are notable exceptions—and in the consequent difficulty of assimilating such converts into the existing churches. In conserving the results not only of evangelistic campaigns but of the quiet, steady work through which students are won to Christ in our mission schools, is the demand for a more competent native ministry apparent. Perhaps almost every one of our great problems—self-support, reaching the educated classes, home-mission movements, a church life and a religious literature more true to the genius of the Chinese race, etc.,—waits for its solution upon this fundamental problem of the ministry. One simple comparison may be pertinent. There are two large societies one of which has given much attention to securing an educated ministry, the other has not. The missionaries of the latter society outnumber those of the former by nearly two to one; the membership of the former outnumbers that of the

latter nearly two to one. In other words, the results per missionary are almost four times as large in the case of the former society. Its membership has increased forty-three per cent in the last four years, chiefly due to Chinese workers; its school population sixty-three per cent. No ecclesiastical unit of this denomination in the home land has as large a proportion of college graduates in its ministry as its corresponding body in North China. One such man whose family suffered in the Boxer outbreak, but who escaped himself, took his M. A. five years later, then won his Ph. D. in America, and recently refused a salary of \$300 gold a month, as a Chatauqua lecturer in order to return to China for ministerial work. Another Peking pastor whose salary has been raised from \$50 to \$75 has for years had a remarkable influence among members of Parliament and other officials. It was he who wrote the petition for the national day of prayer. But he was sixteen years in training. This reminds one of Luther who was thirteen years in college before the work began, the four hundredth anniversary of which we celebrate this year; and of John Wesley who was fourteen years in the university prior to his evangelistic career.

Perhaps we fail to realize how intensely Chinese Christian leaders feel on this subject. An inquiry addressed to about thirty of the foremost pastors and laymen has revealed a passionate and unquestioning conviction among them. A few sentences from two typical replies must suffice. The present Vice-President of the Senate wrote:

"I have been an advocate for a higher standard of Chinese preachers for the last decade or so. It has been my conviction that the preacher's is the most important position that a young man could aspire to hold. . . . Hitherto I fear that the kind of preachers we have had has been far below the standard. For the ignorant classes these preachers have filled their positions well, but Christianity is bound to reach the higher classes. In order to attract and teach the educated classes, the preacher must also be a man who is equal to the task. And in order that preachers shall have the same intellectual stamina as well as spiritual power to cope with the new situation it is important that their training should be of a higher order than that of the present preachers. . . . That has been the experience in every land. God has raised up from among the different peoples men of ability and education to be the leaders of the Church. The same must be true of China."

In similar vein the Chinese Secretary of the China Continuation Committee writes:

"The Christian Church in China is meeting a new situation to-day. With the incoming of more non-Christian men to the

Church, and with the growing desire for a true indigenous Church on the part of the church-members, unless there is a well trained and strong ministry the Church will not be able to meet the needs of the present and the coming day. . . . The present situation is different from that of former years, and it is necessary that the workers should receive the best possible training. More intellectual training does not mean less spiritual qualifications. God wants the entire man for His service, head, heart, soul, and all. I am sure higher theological education will draw more of our best trained men to the ministry, and men of the right spirit."

There exists a still more disastrous, though negative, consequence of the present failure. Popular conceptions about the ministry are being formed, based on the type generally seen, and this, among other bad effects, is actually acting as a deterrent in giving the better students an adequate vision of what the ministry really is.

"I feel convinced," writes one missionary, "that the average Chinese church-member at present regards most theological students as a sort of third-rate men who had not sufficient ability to take a college or normal school course."

And this from another Mission in the same city :

"I should say that the idea that the students gain of the ministry as a vocation is gained rather from the ministry as they see it in realization around, than from the theological school curriculum; and that more students are likely to be secured when they see the Christian minister deserving and receiving more respect from all."

In the face of absolute considerations such as these any statistics as to the relative number of Christian students choosing the ministry become rather trivial, and any argument as to the relative claims of evangelistic and educational work can only arise from lack of vision.

(2) *Problems in securing men.* Four years ago a careful investigation was made for the Student Volunteer Movement as to the causes preventing Chinese students from deciding for the ministry. Last year a somewhat similar inquiry was conducted for the Continuation Committee. There is no lack, therefore, of *data*. One is reminded of the modern adaptation of the parable of the Good Samaritan by which the priest instead of passing by on the other side is moved to put out a questionnaire and the Levite to organize a survey. However, such a study of the subject as is embodied in Dr. Mott's *The Future Leadership of the Church* discloses the very striking fact that each time any one of our home churches has been

aroused to this always serious problem there has been an increase in the number of candidates.

Instead of giving in detail the deterrents which in the light of the inquiries just referred to obtain at present among Chinese students, they can perhaps for our purpose be roughly summarized into three groups: (1) Moral and spiritual defects; (2) Economic and family considerations; (3) Mission policy. These divisions are, of course, not clear-cut. For all those which are due to faulty moral and spiritual attainments on the part of our students, however they may explain or excuse our lack of men, are most emphatically within the scope of mission policy to try to remove. Again, each of us well knows how inseparable from every phase of our work is the eternal money question, this spectre at our spiritual feasts, this pertinacious intruder into our every discussion. We know also that in the East where the social unit is not the individual but the family, even a consecrated student cannot free himself from economic responsibilities having to do with parents, younger brothers or sisters, intricate financial issues which no Westerner ever can wholly unravel. Conversely the attitude of the family has been one of the potent factors in winning young men to the ministry in the West. Out of 128 ministers including the 100 who would be regarded as the foremost of the past five hundred years, all but nine came from homes which were decidedly favorable to the decision made. Out of 400 of the leading ministers of North America more than four-fifths assigned the influence of Christian parents and of home life as the chief factor affecting their decision. Four sons went out from the home of Bishop Westcott into the service of Christ in India. The eight sons of Dr. Scudder became missionaries. Illustrations of this sort can be indefinitely multiplied. Here again it falls within the sphere of missionary policy and privilege so to Christianize family life as to secure the spiritual atmosphere, the holy and helpful influences, which will make it easy for choice young men to decide for this sacred calling. Family opposition—nowhere more to be reckoned with than in China—can thus be turned to a correspondingly powerful aid. While there are not lacking among our candidates sons of Chinese clergymen, a few even of the third generation, yet it is discouraging to note how many such deliberately turn away from their fathers' vocation, not infrequently with their approval.

But in the narrower sense of mission policy there are three hindrances most frequently mentioned by the presidents of our arts and theological colleges, stressed by every one of the Mott conferences of 1913, and singled out by students facing this decision. You will have surmised the first to be the perennial and ever perplexing question of salaries; the second is the relation to foreign employers; and the third has to do with low standards of theological education. I am not quite so rash as to attempt a discussion of the vexed problem of salaries, but I do believe with increasing conviction that in most societies there is need for a radical change of policy—not necessarily a raising of the whole scale. One wonders whether if in the proper effort to guard against (1) unworthy men being attracted to the ministry and (2) retarding self-support, we have not erred in excessive caution. Certainly the salary ought to be so regulated as to make it no temptation to the grade of man concerned. Self-support may be accomplished rather than defeated by securing a stronger type of preacher. The more expensive man may be even in mission finance the more economical. This is what a Ningpo pastor meant—one of the wisest and most loyal of Chinese preachers—when he remarked to me that this was the time for the foreigners to make heavy investments, investments in young life costly perhaps but paying heavy dividends.

But it is encouraging to know that the attitude of some Missions at least is changing as is seen in the following declaration from a Mission than which none in China gives more attention to questions of corporate efficiency:

"I wish to say that the Mission is, without any qualification, heartily committed to the policy of the unrestricted use of all the college-trained men for the ministry who are, or may be, available. We realize fully that the use of such men will not only call for better and more expensive plants and equipment, but we believe that the cost must in some way be met."

(3) *Problems of training.* The third hindrance brings us to the matter of low standards of theological education. Here again, however, there is a distinct advance. This is being made the more possible by the fact that a number of churches have come together in the establishment of union theological schools in such centres as Peking, Tsinan, Nanking, Foochow, Amoy, Canton, and Chengtu, and by the plans of other denominational groups to combine over a large area and thus secure similar advantages. The outlook is still more encouraging in view of the deepening determination of these schools to furnish courses

suitable for college graduates. That there is still no occasion, however, for a smug optimism was forcibly brought home to me only a few days ago by a report just received on "Modern Missions in the Far East" by Dr. William Adams Brown of Union Seminary, New York. This sympathetic but acute observer is also a specialist when dealing with this particular phase of his subject. You must allow me two or three paragraphs from Dr. Brown's admirable statement of his impressions about us and our work :

"Most critical of all is the situation in China. Here I must confess to disappointment. When one remembers how long Protestant Missions have been at work in China, how many and how able the missionaries, how great the influence of Christianity upon many phases of Chinese thought and life, it is discouraging to find the Chinese Church still so weak, and to see the contrast between it and the Japanese Church in independence and efficiency.

"Nothing impressed me more in passing from China to Japan than the contrast in the standards of theological education. The state of the theological seminaries is a good indication of the spiritual and intellectual standards of the Church and, judged by this test, the schools of China leave much to be desired. In their standards of requirement they are at least a generation behind the schools of Japan. Many of them are really Bible schools rather than theological seminaries, as we understand the term. Men are admitted with little preliminary training, and even in schools of higher grade the course is necessarily of a very elementary character."

In Nanking we have decided that there are at least three different grades of workers to be trained, and beginning with the autumn term, 1918, we propose to add a new department limited to college graduates prepared to take the course in English and with proficiency in Chinese. The instruction will be largely, but not entirely, in the former tongue. Hitherto such men have had to be classed with men of lower attainments to their obvious injury. The failure to provide a course corresponding to their studies in the Arts College means that such men are lost to the ministry, except in the rare cases where they have managed to go abroad. The objections to this recourse need not be pointed out. In addition to the proposed new department, our present Advanced or Seminary Course will be opened to high school graduates and men of good Chinese scholarship, while the School of Bible Training will continue to be for lay-evangelists or catechists. There seem to be these three distinct types of material at present, all useful, but requiring separate instruction. This matter of segregation in all class room work and the consequent multiplicity of teaching

hours constitutes thus one out-standing problem. This suggests the related one of a teaching staff. As to foreigners we have been searching the land to find just one, without success. The men who have the qualifications cannot be spared from where they are. There is also a well-grounded objection to having men sent out directly from home to fill such positions, though unless some exceptions are allowed the problem is almost hopeless of solution. The securing of suitable Chinese teachers is even more difficult. The situation is aggravated by the necessity of giving Chinese students more hours of class room work than is the case in the West. The lack of textbooks is another difficulty. So is the range of subjects which ought to find place in the curriculum in view of the fact that our students have not had the cultural influences and general environment which aids so materially in the West. More distinctly theological issues, and questions having to do with Biblical criticism, constitute another weighty problem, though these are apt to be of more academic interest to missionaries than of practical consequence to the Chinese.

The three hindrances which have been mentioned as being due to mission policy will pass away with an enlarging realization of the surpassing importance of a better quality of Chinese leadership. Salaries sufficient but not excessive, a larger sharing in ecclesiastical rights and duties, higher ideals of theological scholarship, are essentially matters of mental attitude on the part of missionaries. For this reason we can confidently look for improvement. The Student Volunteer Movement has also given effective demonstration that the best students of our schools can be appealed to with success. Two more paragraphs from Dr. Brown are in point:

"It was interesting to get the opinion of the Chinese as to the reason for the failure of more able and intelligent Chinese to enter the ministry. All those with whom I talked agreed that one of the reasons was that the position of the native pastor had not been given sufficient dignity to attract men of independence and force.

"For the point to be insisted upon is the fact that there is material for Christian leadership in China if only we can discover it and, when discovered, properly utilize it."

The difficulties in the way will always be many and serious but, with the vast and whitening harvest field around us, their mention may aid in making our prayer for laborers more intense and more intelligent. This is the only specific object of prayer mentioned by our Lord, and we may be sure that it occupied a large place in His own petitions. This carries us back to the

thought of His practice with which we began. Are we completely following His method in its wisdom and in its willingness to withdraw as fast as we can make ourselves dispensable?

This does not mean that we should all abandon every other activity and settle down to training Chinese to do the actual preaching. Not long ago I was talking with the principal of a government agricultural school in Nanking and expressed surprise at the lack of applied methods among their 240 students. "Oh," he replied, "none of them expect to become actual farmers but only teachers in other schools." It is the glory of our missionary force that it has little if any of that conception, that if it has erred at all it has been in the direction of working overmuch in the fields itself, exposed to all weathers, enduring all hardships, rather than merely sending out natives to the task. A few weeks ago a Chinese student at Yale was asked to comment on present tendencies in mission work, and replied that while the older workers impressed one with their burning eagerness to preach the Gospel those of to-day seemed much more interested in their administrative and teaching activities. This generalization whether justified or not is at least a warning of what we all recognize is to be avoided. But while thus guarding against extremes, the fact remains that one service of superlative usefulness in the attainment of which we all have a part is that of furnishing Chinese preachers who will have a secular and religious training enabling them most fully to incarnate while proclaiming their message. For such embodying of the Word appeals to no people more than to the Chinese. Their one great specialty is human nature. "Knowledge," said their sage, "is knowledge of men" and in this science they have become experts. "The only profession which consists in being something," President Wilson has said with fine insight, "is the ministry of our Lord and Savior—and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else."

By intensive attention to giving such men to China the ultimate evangelization of the nation is assured, however we may ourselves forego in the process the joy of doing the greater works which these whom we shall have given will thus be able to perform.

The School the Meeting Place of Democracy

FRANK RAWLINSON

THIS article deals with the growing movement in the United States to make the school the center of community life. While renewing our acquaintance with this movement in western education we should keep in mind the question, How far can the methods developed therein be expected to help solve mission school problems? It is a modern movement and is an attempt to make the school function so as to meet all the complex needs of a democratic community whose ideals have materially changed from what they were a generation or two ago. In this article interest centers around the high school because it is in that branch of education that this social movement is most noticeable: it will, however, finally include all parts of the educational system. When this has taken place the schools will no longer be training centers for particular classes, or favored vocations, but centers where the immature members of society are led into social activities and introduced to social responsibilities. The aim will be to help the students to live normally and socially from the day they enter school. All social activities will thus revolve around the school so that their relationship to education will never end. The school will then become the ganglion through which the distribution of ideas—an essential function of democracy—is facilitated; and the place where the community works together to meet its common needs.

I. CAUSES FOR THIS MOVEMENT.

This movement is really the culmination of certain other movements which are here listed as causes of the larger result.

(1) *Economic*.—The school plants are public property. That fact has, however, only been partially realized. In 1909 it was estimated that a sum of \$967,775,587 was invested in public school buildings and property. Yet only a part of the public used them and they for only a part of the available time. For a large number of hours out of the twenty-four and for several months in a year they were idle. Furthermore, the staffs in these schools are, in a real sense, "public servants." Yet their activity moved in a narrow and limited field. In other words, not only was the public not getting full returns

for its material investment, but there was evident failure to carry out its oft-proclaimed purpose to prepare for citizenship. A wider use of this public educational investment was seen to be possible.

(2) *Politico-philosophic.* — Formerly a certain unity of political or social activity was secured as the result of external authority in the form of governments of various types. This has even been true in part of the democratic form of government. But the prestige and power of all such external authority is passing away. Coercive external control no longer works. And yet there is need as never before for a unity of activity. This can now only be secured through an inward control of the members of a nation or community that works in co-operation with others similarly controlled. The unifying factor is the voluntary acceptance of an understood solution to a common problem. United reflective thinking is the only means to secure this. It is now being understood that the school is the best place to start this habit of co-operative thinking and to promote its continuance. This movement is, therefore, sounding the keynote to real democratic government.

(3) *Social.* — Humanity has always tended to divide itself into social strata, with the result that sympathy found it often difficult to pass across the cleavage. Such strata have been found to be inimical to the general development of the mass of those in any country. For this reason we need to see that there is co-operative sharing of all the various types of skill, intelligence, and knowledge that exist in a nation or community. In other words, that each contribute what he can to the solution of any public problem. Co-operative thinking and activity are the best antidotes to that phase of "original depravity" known as "social distinctions." The school is the best place to meet in common, co-operative activity. It is this doing of things together which is the heart of social intercourse. The schools are thus being used to meet a felt need.

(4) *Civic.* — In a democracy every normal citizen is expected to share in the work of government. This means that the sense of civic relationship must be early developed and constantly emphasized. In order that normal activity may be promoted, there must be early acquaintance therewith. Children should grow up into it almost as they grow up into family life. With this early acquaintance with civic life should

come a realization of personal responsibility for participation therein. The idea of "politics" as the activity of a certain group should disappear also. The training in the school must inculcate the ideal of social activity rather than motives of personal advantage or ambition. This can only be secured if the education acquired in the school is linked up with community needs and the ideal of community and national progress. To meet this need for closer civic co-operation and progress the school must be vitally a part of every social interest and must train for participation in those social interests.

(5) *Psychological*.—People will voluntarily take part only in the things in which they have a real interest, though this interest may be direct or derived through some other mediatory interest. All the members of a community may be led to co-operate in those activities which interest them. The warming up process that will result from meeting on the plane of common experience will tend to promote an attitude of expectancy that will make the appropriation of certain general ideas more easy. Openmindedness results when there is realization that the project under consideration touches the interest of all.

To meet in an atmosphere of common interests is the best atmosphere for collective thinking. And it is by such collective thinking that the best ideas in a community or nation will be made available for public use. The patent office ought to go out of business. It is through this collective thinking that convictions will be engendered for which those who helped to form them will be more ready to work.

(6) *Historical*.—In earlier days ordinary home life provided opportunity for educational development along many lines of activity now undertaken by special lines of industrial activity. The youth perforce acquired an acquaintance with many textile and manual occupations. So that while his social relationships were limited, yet his education was in some regards broader than it is now. But now society is complex and many of these activities are being relegated to specialists. Education has deepened, but it has also tended to narrow, with the result that while the importance of the industrial and textile arts has not waned, the practical preparation for them has. Education has aimed to prepare a small group with special mental capacity. But now the schools are beginning to reform themselves with a view to helping youth to *prepare for all phases of social*

activity. The school is now trying to do what formerly the home was forced to do, in some measure at least.

II. GENERAL PHASES OF THIS MOVEMENT.

Herewith are given the general characteristics of this movement. They would not all be found in any one place. As given below, these characteristics are a sort of composite photograph of the change coming over education in the U. S. The emphasis on different phases of this change varies with different places. Nevertheless a good system of schools will include them all. They stand for attempts to meet fundamental human needs, and are activities that by their very nature require joint action. The schools influenced by the movement try both to introduce the young member of society to them and provide the training that will give a measure of control over some of them before the full responsibility is shared. The school thus starts the youth functioning as a citizen.

(1) *Educational.*—The points made under this head have in mind more the juvenile members of society during the special period of training. Yet it must not be forgotten that education must go on after the formal school period. Here is where the adult citizen comes in. Citizenship is a matter of growth and should begin with that which is nearest, the most intimate relationships, for it is easier to begin here. The training of the immature members of society begins in the school but the school must also be the center in which this educational process is continued even after formal school days are over. The school is the center of all community interest and training. The activity thus begun locally will in the case of the child and adult pass over into the field of national activity without the necessity of a well-defined point of contact. Thus the teaching of community civics should begin well down in the curriculum and expand with the growing experience. It is this instruction in community civics which we have called the educational phase of this movement.

The aim of instruction in community civics is that the student should see the significance of the elements of community welfare, know the agencies that exist, government and voluntary, to secure these elements of community welfare, and recognize his own obligation, present and future, to respond to them

by appropriate action. The following civic subjects are indicated in the Bulletin of Education No. 25, 1915.

a. Health. This would involve a knowledge of the means used to protect health and the obligation, in which all share, to protect the health of all. There should be also an acquaintance with the agencies promoting health. It should be understood, for instance, how the free dumping of garbage in any place injures health. This would necessitate some knowledge of the functioning of the local health department or organization or some realization of the need of such a department.

b. Protection. The study of this would take in the agencies for and reasons of protection against dangers to life, and the protection of property against fire and flood. There should be some understanding of the risk often incurred by those whose duty it is to furnish this protection. This offers a fine chance for the study of ethical relationships.

c. Recreation. It is not enough for the student in school to have opportunities for recreation himself. He should understand the need for it and then be led to look at it from a community standpoint. Some idea of the public agencies would help him to orient himself to the larger problem of community recreation.

d. Education. There should be some study of the school and the system of which it is a part, together with the reasons for compulsory education and the way the public school system is kept up. Every pupil should understand early how education can help him. And education must really help him or it will be difficult to convince him that it does.

e. Civic beauty. Some understanding of what cleanliness, ornamentation, and art will do to make a city more desirable will start ideas that will bear fruit in later years. It is possible to develop a spirit of discontent with ugliness that will work for its elimination.

f. Finance. The use of money as currency. Proper use of money in the ordinary situations of life. Some idea of the relation of capital and industry. Knowledge of ordinary banking operations. Some insight into such subjects will aid in a better use of such funds as come to all, and a better understanding between those who labor with their hands and those who labor with capital.

g. Communication. How are ideas distributed? We have already noted how important such distribution is in a

democracy. An early understanding of the way such distribution takes place is important for its efficient functioning. Therefore, a study of newspapers, the mail system, telegraph, telephone, have their place in training for civic activities. The history of the progressive inventions that preceded these means of distribution could be best taught in this connection.

h. Transportation. The importance of roads and their relation, together with that of the railroads, to the supplying and defending of the country. To too many people railroads appear simply as schemes for the enrichment of avaricious financiers. It is not sufficiently understood that nations cannot exist without them, any more than the body without the arteries.

i. Immigration. Why do other people come to the pupil's country? Where did the people in this country come from? Why? Such studies would take history back into other countries sometimes, and would give a better understanding of the conditions that brought people here, and would give a better understanding of the advantages of being here. Such a study could begin with a question of the origin of the immediate ancestry of the group of pupils concerned.

j. Correction. Why are some deprived of their liberty? What should we expect such deprivation to do for them? What is the relation of liberty and license? What is the police system? What is it for? It is meant to be a friend, but too often is considered the legitimate enemy of certain members of the community. What is law for? Some answers to such questions as this would give reasons for attempting to preserve law and order. There could thus be engendered a proper respect not for law and police as such, but for personal responsibility in assisting in preserving such law and order as is necessary for the good of all.

k. Government. Any study of government could begin with that in the school and proceed thence to the local, state, and national forms of government. How are governments supported? What are taxes? Some understanding of how the people function together must be had or else there will continue to exist that old blind submission to some superior power which is the result of external authority.

Sooner or later prevocational and preliminary civic training in the grades would lead up to such studies as indicated above. But in any event they would introduce the student to society

as it is. Where needed, such civic instruction could be given to adults in the form of lectures or through the medium of a good reference library. However, in proportion as this instruction is given in the schools, the need for it otherwise will vary somewhat. If such studies are given a proper place, there will be formed the habit of learning, together with what is actually to be done.

(2) *Civic Activities.*—We have been looking at the school from the point of view of the training given therein for social life. Now we are to consider its relation to those social activities for which this preparation has been given. What relation has the school to the community apart from its special function of training? In a word, the answer is that all social and civic activities of the community should revolve around the school located there. These civic activities will now be treated briefly.

a. *Voting.* There is a decided tendency to make the school the voting center. The reasons for this are easily seen. The school atmosphere is more public than that elsewhere. It is usually centrally located. There seem good reasons for thinking that it means a more economical use of public funds. And last, but not in any sense least, it provides an object lesson in citizenship for the pupils under conditions where this supreme act of democratic citizens is the center of attraction and not subsidiary to something else.

b. *Deliberation.* An interchange of thought is essential to the development of that unity of feeling and understanding necessary to democratic interactivity. No better meeting place than the school for such deliberation is known. To begin with, the public has a right to meet there. Local needs can be discussed. An instance of this is the way country schools are coming to assist the farmer in his farming problems. The day of secret diplomacy is passing. Nothing should be done that cannot be told to the people. National needs and issues can also be treated in these deliberative assemblies. And even international issues are not too sacred for such open consideration. Thus to lay issues before the community would put the responsibility where it belongs! And public officials would have an easy method of finding out public opinion on any public issue.

c. *Executive.* In order to link up the school more closely with community life, there has been evolved the office of

Social Center Secretary. This office has been combined with that of school principal. Among other things, he acts as clerk of elections. The training and public relationship of the school principal make him well qualified for such a position as this. He is also able, by reason of association with leading members of the community, to know intimately the problems of the community he is serving. The problem of necessary educational adjustment is therefore facilitated. His work is already free of necessity from any partisanship. He is from this point of view able to meet the needs of such a position quicker than any one else. Such a position, coupled to that of principal of a school, presents an opportunity for influencing and aiding society of great value.

(3) *Recreational*.—Possibly a better word for the head of this section would be "avocational," as it really deals with those activities of the nature of diversions, using that word in a broad sense; activities engaged in for themselves. Many of them have a decided cultural value and all can have moral content and significance. "Recreation gives vent to the joyous side of life." Athletics can be used to turn into useful channels the unchecked energy of "toughs." Under this head the school can make provision for games for children whereby they will be kept off the street. Suitable gymnastics for all can be provided, somewhat as the Y.M.C.A. now does that work. The school can do the same for multitudes now untouched. Dramatic, literary, and musical entertainments can be arranged in the school buildings by co-operative planning and sharing. Lectures of a more serious type can also be given. It should be noted that the psychic unity of a great meeting is produced in part through music. Music can thus play a part in socialization. Clubs of all sorts for all ages can meet at stated times in the building. In a word, the public school plant can be in part a public club where the community will live its corporate life.

(4) *Vocational*.—It is now evident that the time has come for the inclusion in the school curriculum of more than the training for vocations that depend on mental ability alone. It has not, however, says Johnson, in "High School Education," yet been shown that the intellectual stamina developed by manual training is of different caliber from that built up by the study of the ordinary school subjects. It should be noted

also that vocational training for boys seems to center around the mechanical arts and for girls around the domestic arts. The school, therefore, needs to supply :

a. Vocational training. It would look as though finally our school system will have to be arranged somewhat in this order : a period when the child is put into communication with society ; a period when the child is allowed to try out various activities for the purpose of determining his aptitudes—prevocational ; then a period, mainly vocational, consisting of special training for specific vocations. This would most likely be in the period covered by the high school now.

This vocational training might be divided into commercial, industrial, and academic. Such training should be influenced by the immediate needs of the community, but should not be absolutely confined to such needs. Some at least of the pupils will inevitably get into a wider world than the community. Such training would meet the needs caused by individual differences, and would be democratic.

b. Vocational guidance. All that has been said is in a way vocational guidance. Yet the school should not only attempt to find out the pupils' aptitudes, and train them, but should also seek to connect the pupil with the best opening for actual work after leaving school. Studies of different occupations will help in this direction. The interests of the pupil may also be taken as a guide to his aptitudes. It is to the interest of the whole community to see that there is correlation between ability and occupation. The making of this connection is not, however, a matter of a few hours. The complexity of modern society and the great variety of modern occupational openings has taken from them much in the way of home influence, and socializing value of the daily experience. This the school must make up. (Johnson's *Modern High School*, p. 610.) The immature member of society must be taught to look on occupations as "recognized community service." Back of all this is educational guidance. Here would come in the work of the educational and vocational "directors" or "counsellors" who are being provided in some instances.

The whole point is that the schools are more and more trying to find out what the pupil can best do, prepare him for it, and connect him with it when ready. More happiness on the personal side and more efficiency on the social side should result.

(5) *Religious*.—Religion is, of course, an essential element of community life. Religion is also necessary for a complete character. There is a decided tendency for the school to be more active in its development. We are not thinking of denominational creeds, but of moral and ethical development. In developing the religious life moral values will be stressed, and the Bible as a source book of moral truth used in the school of the future; it is done in some now. When we recollect that two-thirds of the young people in the U. S. get no religious training, the importance of this development is seen.

There are at least three solutions appearing to the problem of teaching religion in the school: (a) it is taught directly and indirectly in connection with history, biology, etc.; (b) it is taught through co-operation between the Church and the school. This necessitates credit being given and work being done on an academic basis. A generous reorganization of church schools along modern educational lines would be needed and has begun. (c) Visitors from various branches of the Church could come to the school to present various phases of the religious problem. In any event, religion is a social need that can only be met with the best educational methods. The school will certainly have to play a larger part in this.

III. RELATION OF THESE IDEAS TO THE MISSION SCHOOL.

1. It is possible that all the causes leading up to this movement are operating in China to some extent. It is, however, true that the educational situation is nearer that from which we have come than that where we are. In other words, society on mission fields is not quite so complex as that at home. Mission countries are certainly much more backward as regards the causes arising out of political conditions, though a marked tendency towards democracy is evident.

2. Much can be done along the line of teaching civic subjects. For vocational guidance and industrial education there is a growing demand. For religious instruction there is plenty of opportunity, though emphasis should be put on moral activities and Christian fundamentals rather than on denominational ideas. With regard to governmental activities, of course, but little can be done.

The greatest difficulty in attempting to follow up these ideas is lack of people to do it.

3. Some social activities possible in connection with mission schools where the school might become a more vital part of the community are :

- a.* Clubs.
 - b.* Entertainments.
 - c.* Lectures.
 - d.* Parents' Associations.
 - e.* Religious Instruction in Sunday school a part of the regular school work.
 - f.* Study of Community Problems.
 - g.* Co-operation with Local Teachers of Private Schools.
 - h.* Study and Use of Industrial Arts.
 - i.* Recreation Centers.
 - j.* Study of Vocational Opportunities.
 - k.* Use of Buildings for Meetings to Discuss Local Interests.
 - l.* Vocational Guidance.
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Evangelism in Girls' Boarding-Schools

IT is a truism to say that the evangelization of China will only be accomplished through the instrumentality of the Chinese. The magnitude of the task makes this so obvious that the question immediately arises as to how far the Chinese Church is alive to this responsibility, as to how much the ordinary church-member "feels a concern" that the heathen around him should hear the Gospel story. No general answer to this question can be given, for whilst there are churches in which the missionary spirit is active and vigorous, there are others in which it is apparently slumbering. The duty of evangelism is plainly not one which only concerns the clergy, catechists, Bible-women, and other salaried agents of the Church, it must be undertaken by all baptized Christians if the millions of China are to be won for Christ; it is, moreover, a difficult work, for which training is as necessary as in all other kinds of skilled tasks. In the light of these two facts let us proceed to the subject in hand, and seek to find out what mission schools for girls can do to inculcate the truth that every Christian must be an evangelist, and how far girls can be trained whilst at school for this work. It is worth while to give careful thought and study to this subject, for unless they are encouraged to begin early, girls find when they leave school and perhaps settle with

their husbands in distant places far from other Christians, that it is most difficult to set about this work of evangelization if they are without any previous experience and training.

It has been suggested that it would perhaps be more helpful to quote a concrete example of what has actually been done in one particular school in this way, rather than to write of theories in the abstract. But before dealing with the present work of this school let us glance back 25 years to the time when it was by no means generally conceded by the Chinese that girls were even worth being educated. The pupils (many of them mothers and aunts of girls now in the school) had had a week of special services, and it was impressed upon them that the awakened enthusiasm should result not only in changed lives, but in a desire to pass on to others what they had themselves received, and so, in spite of the difficulty of the work, they were asked who amongst them would volunteer to visit their heathen neighbours and tell them the Gospel story. If evangelism be considered hard now, how much more then! But these girls did not shrink, although it was certain that those to whom they went would misunderstand and speak ill of them. Thirty gave in their names and began to go out to the villages and streets to see the women in their own homes. In those days it was not etiquette for any but field women to be seen in the streets, yet they bravely faced the comments which their appearance caused; their mode of hair-dressing showed that they were not of the labouring classes, but their unbound feet were contrary to the custom of the upper classes, and many rude remarks, very painful to bear, were made as they quietly went through the public ways. Not even the presence of the elderly woman, who accompanied them as chaperone, saved them from misunderstanding and reproach, which to some natures is worse to endure than physical suffering. Their quiet, refined manners stood them in good stead, and they lived down these untrue taunts and prepared the way for girls of the present day, who meet with little of this trial when they go out "to preach the doctrine." The self-sacrifice of these girls resulted in a distinct change of attitude on the part of many heathen parents, who had before utterly refused to send their girls to school, fearing that the foreign missionary would either sell them away as slaves, or would take out their eyes for medicinal purposes. These school-girls were living witnesses to the fact that these fears were groundless, and many more girls were allowed to

enter Christian schools, either as boarders or day-scholars, as their parents became more enlightened.

The effort begun 25 years ago did not die out and girls go out regularly three days a week. The present generation of pupils has not to endure anything of what the former generation was called upon to face. *The thought is constantly kept before the girls that they are at school, not principally for their own benefit, but that they may be prepared for use in God's Church.* An elder girl takes one of the younger ones, who has also volunteered, with her, and so trains her. In giving away text-cards, a simple prayer is generally first written on the back of the card, for immediately the light seems to begin to dawn into a heathen woman's soul, she wants to know how she ought to pray, and four or five simple sentences are a great help to her. The girls regularly meet together before going out, and ask for guidance as to where to go and what message to give, and when willing to give up all previous plans as to which particular village or house their own inclination had made them propose to visit, it has sometimes been wonderful how they have been led to some enquirer or lonely persecuted Christian, who has been praying for someone to come. It is felt, too, that the whole school has a part in this work of evangelism, and it has become customary for the girls who have been out to the villages to give a report of their visits at the weekly meeting of the Christian Endeavour Society; at these meetings they tell of their reception, the encouragement or the difficulties they have met, and girls unitedly pray for all those visited. Each term the girls volunteer afresh for this work, and now some go regularly to certain places each week in order that the girls and women may receive orderly instruction in the truths of Christianity. The results have been sometimes most encouraging, and women have been led on to enter station classes and afterwards be baptized. A woman, for instance, who is now in the school nursing the girls when ill, became a Christian and was baptized and confirmed through the visits of the girls.

The school is not limited to receive only the children of Christian parents, and about one-third of the pupils come from heathen homes, so the girls have opportunities for evangelistic work without leaving the premises. One always shrinks from taking statistics on such spiritual and vital matters, but when reviewing the last few years, it was found that the average of baptisms had been over 20 per annum, and that no heathen girl

had been in the school more than three years without coming forward for baptism, except a few small children who were too young for adult baptism. It is arranged that all the Christian girls, when confirmed, shall immediately undertake some definite work for Our Lord, and they find scope on Sundays in classes for the non-Christian and younger girls. This serves a double purpose, for the regular teachers gain a quiet time during this Sunday school, and the elder girls have the advantage of beginning to teach under supervision, and with the help of a teachers' preparation class. One of the elder girls always has a class at this time for the school servants, and another teaches any outside women who come early and stay on for the morning service in the school chapel. Some of them, too, go to villages near by each Sunday morning, and regularly hold Sunday schools there for children who would otherwise receive no Christian teaching.

Another effort is one in which the girls unite with the pupils of other Christian schools in the neighbourhood. It was felt that there was urgent need for a catechist to work in the thickly populated villages, but the Church had no funds and could not possibly pay his salary, so the schools joined together to raise the required sum, and this they have done for several years.

The first week of Chinese New Year, set apart by the Chinese Church this year to be a week of special evangelistic effort throughout the whole country, came at a holiday time, so that most of the pupils were then in their own homes. Those, about 50, who for various reasons had not returned home, went out daily to visit. At the end of the time they invited the women and children who had heard their message to come and see their school, and after a little display of drill, etc., they chose two to speak, and they gave most earnest addresses. When the school re-assembled for the new term, all were anxious to hear what had been done by their school-fellows in the different places to which they had scattered during the holidays, and though many meetings were held, not nearly all had time to report. Although the following does not deal with the week of evangelism, it is inserted to show what some of these girls experience when they go out with their husbands to pioneer districts. It is the story told by a young teacher who had come back to school after several years' absence, and it is given as translated by a girl who has had exceptional advantages in learning English.

THE TEACHER'S STORY.

"After I was married, I went to H.—with my husband. When we reached this place high up on the hills, it was nearly dark. We at last arrived at an old house which was to be our home; there was no rice to cook for our supper, so we had to satisfy ourselves with some cakes. Then we had no boards to make beds with, so we had to sleep on a fallen door. The next morning my husband had to walk about six miles to get some rice; at first no one was willing to give him any, but at last one family gave him some for some money, and bringing it back I began to cook it. When the rice was ready, there was nothing to put it in, there were no bowls, no chop-sticks and nothing to eat it with; at last after much searching I found in a corner a three-legged brass thing, used before to burn incense in. Delighted to find this I began to rub it hard, and then put the rice in it; as for chop-sticks I made some out of bamboo trees. Gradually I got accustomed to my mountain home. So I began to preach to the women around me. Sometimes I would go to a mountain hut and stay there for a week or two, and teach the women about Jesus, or my husband would go and teach them.

One thing we were most afraid of were the tigers, which would eat anything they could find. Once early in the morning when I awoke I heard a noise outside in the big hall. I opened the door and peeped out, what did I see! There was a big tiger sitting on the table at the end of the room. Too frightened to shut the door, I stood still to see what was going to happen, and to my great horror I saw the tiger jump down and carry away our little dog which had just entered. But our Heavenly Father kept us from all harm.

Then I left H.—after a year and went to K.— Since then I have heard that seven families have come to church in H.— In K.— the people hated girls; once a little girl was born in a poor house; the mother wanted to let the little girl live, but the grandmother would not think of the idea, so made plans to kill it by drowning it. The moment I heard of this I ran to the house and tried to get the child out of their hands, but she was very angry with me and threatened to put the child into boiling water. I took the babe by force and put some clothes on, but as soon as I left, the old woman took the child and drowned it. Another time I met with the same situation,

but this time I bought the babe for two dollars, and gave her to a friend to be her daughter-in-law. By buying them I saved there two girls, one nine and one seven years old now. Here I met with a great flood, but by God's grace we were saved. It was late in the evening when the water reached our door. I could not open our door for fear of the water rushing in upon us, what could we do? At last I thought of a window at the back of the house which opened on to a higher piece of ground; with my little child in my arms I and my husband leaped on this place and escaped.

The people are very poor; often they are more than half starved. Once there was a family who was so poor that one night when a child was born, they had not even a lamp and could not see, so they ran down to our house asking us to lend them a little lamp. It was a boy, but of course if it had been a girl they would have thrown it away and let it die. The next day the poor young mother had not a bit of food to eat, so I gave them a little rice. At this place two or three families came to church. I stayed here for three years, and then went to C.— Here my mother-in-law died, and my husband had to take her coffin home to K.— to bury her, and I had to be alone for a good many days in the big chapel. There were many thieves and I was very much frightened. One night a thief got into the house, but I kept praying and he did not steal anything except some chickens. Just at that time there were many rebels, and the whole village was in great fright, but we kept praying to God, and by His merciful power we did not get any harm. Here, since we went there, three families have come to church.

After two years I went home to H.—; here I did not do much work, but only saved a little girl who is in a Christian orphanage now.

Next I went to C-K.— Here the people are very hard-hearted and would not listen. So I got up a little day-school, but they were only willing to learn some classical books, and would not let me teach them any Christian books, but in spite of this I got some hymn-books and began to teach them, but they would never take their books home for fear that their parents would be displeased. One young woman said that if she took the book home, when she passed the idols her head would ache very badly, but if she did not bring the book home her head would not ache! Here three families have come

to church, because they have been saved from the torment of devils. One man because he spoke ill of his idol had a most sore mouth and could not eat for 13 days. At last he came to my husband and asked us to pray for him; we did, and thank God for hearing us, he could eat the next day, and in three days was quite well, so his whole family have come to worship God. Another was a woman who when at night would often be carried by the devil from her bed to the kitchen, and another was a woman who had a bad stomach-ache, which no doctor could heal. These two families came to the man who had the sore mouth, and asked how he had been cured. Hearing the reason, they also came to be prayed for, and God heard our prayers, so these two families became Christians too. Here I met with a fire accident; my kitchen got on fire, but by God's Hand I did not get burned. The chapel here was an old broken-down house, and heathen used often to laugh at us and say, "We have beautiful temples for our gods, but your church is very poor-looking," so we got the Christians to give some money, and I wrote to my friend for some money too, so with what we got we had the house repaired, so now we have a nice looking chapel. The Christians here are often persecuted because they will not give money for the use of their idols any more. One time a shop-keeper came to church, and of course would not give the priests any money. So the heathen brought an empty coffin, and filling it with horrible filth, made it stand against the shop door at night. The next morning when they opened the door, all the dirt fell around the door. These poor people came to us for help, and my husband said that he was going to the mandarin in K. — to talk over it. "Oh," they said, "you may do what you like," so my husband started. After he had started, they evidently changed their minds, and sent a man to run after him, and promised to have a feast to make up for their unkindness, and cleaned all the dirt they had thrown in front of the shop. After this the heathen were not so bad as they had been."

The account this teacher gave of her experiences in the different places to which she went with her husband, a catechist, proves the truth of what was said before about the necessity of teaching girls whilst young, and encouraging them in the work of evangelism. But whilst the evangelization of China is the urgent and immediate task of all Chinese Chris-

tians, the girls in this school learn to take a broad interest in the work of the Church in other lands. For many years the head of the Chinese staff, a very valuable house-mistress, has cared much for work amongst the Jews, and conducted a special prayer-meeting for them. The girls are not wealthy, but they have by self-denial in food supported two Jewish girls in a mission school in Palestine, paying the sum required by eating their rice during Lent cooked in a much less appetizing manner, which though equally nourishing, uses less rice. Amongst the pupils are a number who have no home but the school, and others who cannot return home during the holidays because the distance to be travelled is too great. These for some time past have had a missionary working-party, and made shoes, texts, etc., for sale, the money so earned being sent to a mission to the Esquimaux. When it was arranged that all Christians in the province should be asked to contribute at the rate of 20 cents per head, to support the mission to Shensi Province, the girls were consulted as to how their money should be raised, for whilst 20 cents is a trifle to well-to-do Chinese, it is a large sum to the poorer church-members. The girls unanimously decided that another working-party was not a good method of getting the money, and having but little of their own volunteered to fast for another fortnight so that they might have the money to give. Each Sunday they have a collection, and the alms are devoted in rotation to the poor, the clergy fund, and the Jews, but besides this there are special collections in the year for the London Society for the Jews and the Bible Society.

Lutheran Union Movements in America and China

THE 31st of October this year it will be exactly four hundred years since Martin Luther nailed his famous Ninety-five Theses to the door of the Castle Church in Wittenberg. It is from this event that the beginning of the Protestant Reformation is usually dated, and it is being commemorated this year, not only by Lutherans, but by Protestants of all denominations.

This Quadri-Centennial year promises to go down as an epochal year in the history of Lutheranism. In America the

year will be marked by the consummation of three important union movements among Lutherans. In China, likewise, we note two such movements.

IN AMERICA.

I. *The Norwegian Lutheran Church of America.* There are to-day in the United States approximately 2,000,000 "Norwegian-Americans." Many of these are immigrants, but more of them are American born. They do not apologize for the hyphen, nor are they forgetful of the root from which they have sprung. But they are nevertheless intensely loyal to the country of their adoption, and grateful for the blessings, material as well as spiritual, which they as her children enjoy. In as far as they are Christians and church-members the great majority are Lutherans. Only a few have gone over to other denominations. Church work among Norwegian immigrants began about the year 1840. From the very start, however, factional differences, transplanted from Norway and other sources, resulted in schisms in the Church in America. But now, at last, after many years of controversy and mutual suspicion, differences have been settled, misunderstandings cleared away, and wounds healed. This anniversary year sees the union of the three leading Norwegian Lutheran church bodies in a new organization known as the Norwegian Lutheran Church of America, a name, by the way, with which many find fault. For while the overwhelming majority of the members are of Norwegian stock, some congregations already use the English language only, most of the others are bi-lingual, and the transition to English is becoming more and more rapid along the whole line. The union affects over 90% of Lutheran Americans of Norwegian extraction. The communicant membership of the new church body is about 350,000. The estimated value of its property, including church buildings, educational and charitable institutions, and mission stations, is \$21,000,000. The combined statistics show 3,726 congregations and missions, 1,125 pastors, and 250 persons in educational, charitable, and editorial work. The theological seminary has a faculty of ten, and over a hundred students. The church has one college for men, and two co-educational colleges, all of recognized standing, besides a large number of academies, children's homes, homes for the aged, hospitals, etc. It conducts missions in South Africa, Madagascar, and China. This is all

the fruitage of work begun about seventy-five years ago by a handful of pioneer ministers among a few thousand immigrants.

2. *Union among German Lutherans in America.* Four synods of German extraction have also been planning to consolidate. The union was to have been consummated in August, but at present writing no report of the consummation has reached us. The contracting parties were formerly known as, respectively, the Wisconsin, Minnesota, Michigan, and Nebraska Synods, and have for many years been federated with the much larger Missouri Synod in the Synodical Conference. But federation has not been wholly satisfactory, and in the case of the four smaller synods it has given place to organic union in a new body to be known as the "Northwest Evangelical Lutheran Synod" with 625 congregations, 550 pastors, and 175,000 communicant members. This union is probably the first step toward organic union with the Missouri Synod. If such a union is effected it will result in a body having about 3,000 ministers, 5,000 congregations, and 800,000 communicant members.

3. *United Lutheran Church of America.* The third union movement of the year is between the General Synod, the General Council, and the United Synod, South. The proposed constitution has already been ratified by the two first named. The United Synod, South, will meet in October to ratify the constitution, after which there will be held a general meeting to consummate the union. The new body is to be known as the United Lutheran Church of America, and will have about 3,400 ministers, 4,900 congregations, and 900,000 communicant members. The oldest Lutheran churches in the United States belong to the synods about to effect this union. The new United Lutheran Church will be especially strong in New York, Pennsylvania, Maryland, and Ohio. The great majority of its congregations use the English language exclusively, although the Augustana Synod (of Swedish extraction) with 650 pastors, 1,200 congregations and 180,000 communicant members, at present associated with the General Council, has many Swedish and bi-lingual congregations. The Augustana Synod has a comparatively young, but aggressive, mission in Honan, the only mission in China conducted by members of the new United Lutheran Church. The chief foreign missions of this body are in Africa and India, though some work is also done in Japan.

It is hoped that the constitution of the United Lutheran Church of America may serve as a basis for an ultimate union of all Lutherans in the United States. The document is conservative and thoroughly confessional. And the Lutheran Church in the United States, is, generally speaking, a conservative church. In spite of linguistic barriers and synodical divisions, it is, perhaps, in its theology, the most united church in America. While there is an extreme conservative wing (Missouri Synod and the new Northwest Synod) and a more liberal wing (General Synod) there is no mincing of matters in regard to the two fundamental principles of the Reformation, the Formal or Justification by Faith, and the Material or the Bible as the Inspired Word of God and the only infallible guide in all matters of faith and conduct. Language barriers and misunderstandings are gradually disappearing; there is a growing consciousness of oneness of origin, oneness in fundamental principles, as well as in methods and aims. Given these, one United Lutheran Church embracing the Lutherans in the United States ought not to be impossible of attainment.

UNION IN CHINA.

1. *The Lutheran United Mission.* The three bodies now united in the Norwegian Lutheran Church of America all had work in China. Work was started in China in 1891 by a society composed of members of the Hauge Synod and the later Norwegian United Church. When later both bodies had officially decided to take up work in China, the independent society was dissolved, each synod taking up its own field, the Hauge Synod in northern Hupeh and southwestern Honan, with Fancheng as the chief center, the United Church in central Honan, along the present Peking-Hankow railroad, with Sinyangchow as the chief center. The Norwegian Synod came later, opening up work in Kwangchow, Honan, in the autumn of 1913.

The union at home was, of course, soon followed by union on the mission field. The first regular conference of the new mission, which will be known as the Lutheran United Mission, was held on Kikungshan in August this year. Throughout the meeting there was manifest a spirit of thanks to God for what His grace has wrought, and a trustful assurance that God will

use the new mission for larger things than the three uniting missions could have expected to accomplish singly.

The new mission carries on its work at 15 stations and out-stations. According to 1915 statistics the Chinese workers totaled 282, the communicants 2,618, the total Christian constituency 5,628. Foreign workers, including wives, total 82. Besides elementary schools at all main stations and most out-stations, the mission conducts four middle schools (two for boys and two for girls), two Bible schools (one for men and one for women), co-operates with other Lutheran missions in theological education in the seminary at Shekow, Hupeh, and has decided (subject to the approval of the home board) to co-operate in medical education in the Medical School of Shantung Christian University at Tsinanfu. The mission owns and conducts a hospital at Kioshan, Honan, and co-operates with the Swedish American Mission Covenant in hospital work at Siangyangfu, Hupeh. A third hospital is to be started at Kwangchow, Honan. It is keenly felt that the foreign staff of the mission is inadequate to the work that has been taken up or is being planned. But it is also earnestly hoped that the union will greatly stimulate missionary interest in the home church, and that the next few years will see a large increase in the foreign staff.

2. *General Lutheran Conference.* More important than the formation of the New Lutheran United Mission was perhaps the General Lutheran Conference, also held on Kikungshan in August, 1917. The call for this conference was issued by the "Temporary Council of the Lutheran Church of China" appointed at a similar conference in Shekow, Hupeh, in April 1915. Invitations to participate had been issued to all Lutheran missions listed in the Directory of Protestant Missions in China. Delegates met from the Lutheran United Mission, the Augustana Synod Mission, Finland Missionary Society, Lutheran Brethren Mission, Lutheran Free Church Mission, the Norwegian Lutheran Mission, the Norwegian Missionary Society, Swedish American Missionary Covenant, and Swedish Missionary Society. Besides the delegates there were present guests from these and other societies that have not been enumerated.

The end and purpose of this conference was to work toward an ultimate union of all the churches established by the various Lutheran missions in China,—one "Djung-Hwa Sin-I-Hwei"

(中華信義會),—a union cutting across present mission lines and looking toward a national church composed of synods joined together for co-operation especially in evangelistic, educational, and literary work, and with such a degree of uniformity in government, forms of worship, hymnbooks, etc., that a Lutheran Christian from any part of China may feel that he is one with Lutherans throughout the country. To this end reports had been prepared by special committees on Church Organization, Union Hymnbook, Common Church Book, Uniform Pericopes, Union College, and Literature. Special committees on co-operation in industrial and medical education were appointed by the conference.

The Committee on Church Organization presented the draft of a constitution for the general body. The proposed constitution unequivocally takes its stand upon the fundamental principles of the Reformation, and definitely accepts the three ancient creeds, the Apostolic, the Nicene, and the Athanasian, as well as Luther's Small Catechism and the Augsburg Confession. It proposes that the church shall consist of synods, these to be organized along the lines of the present missions, and each having full power to regulate its own internal affairs. The joint affairs of the whole Church shall be taken care of by a General Assembly, to meet every third year, and a permanent Church Council consisting of the superintendents of the synods and a certain number of members to be elected by the General Assembly. The proposed Constitution was thoroughly discussed, and with some amendments adopted and referred to the missions and boards for ratification.

The committee on Union Hymnbook reported that it hoped to have a tentative edition of a new hymnbook ready for circulation before the end of another year.

On recommendation of the College Committee it was decided to refer to the missions and home boards a plan for a union college to be located at Sinyangchow, Honan.

The Committee on Industrial Education was instructed to study the problem of industrial education in China and report at the next conference.

In regard to medical education it was decided to recommend that the Lutheran missions co-operate in the School of Medicine of Shantung Christian University at Tsinanfu.

The Literature Committee recommended a plan calling for the ultimate allocation of at least four foreigners and several

Chinese for exclusively literary work. The recommendations were adopted and referred to the missions and boards.

It seemed to be the consensus of opinion that the Kikungshan conference really marked an epoch in the history of Lutheran missions in China. Most of those who had been present during the conference, it is safe to say, went away with a determination to work more earnestly and prayerfully for one united Lutheran Church of China, able, by the grace of God, to make a substantial contribution toward the advancement of Christ's cause among the Chinese.

The Making of a Missionary

Summary of review article in "The Int. Review of Missions," July, 1917.
By the Assistant Editor, Miss G. A. GOLLOCK.

A. H. SMITH

I

IT is obvious that agreement as to what qualities are requisite in a modern missionary must precede the consideration of how these qualities can be acquired and by what agencies they can best be developed. Such agreement may be arrived at by attempting to discern the characteristics of missionaries in the past, and making some study of these characteristics in the light of the conditions which await missionaries in the present or in the near future.

It scarcely matters for our purpose whether we look at the great missionaries who tower like mountain peaks above the foot-hills, or at the goodly ranks of faithful but less known men and women who fill up the number of the missionaries of the past. No calling or profession can show its members a greater variety of temperament, education, or gift. Some had brilliant gifts destined to distinction in any calling, others had merely average powers. The facts of missionary history and biography finally discredit the theory that missionaries to be successful must be drawn from certain social classes, pass through certain educational processes, and represent certain limited types.

Yet in the midst of this diversity certain characteristics emerge with a persistence which suggests that they are those fundamental and essential qualities of which we are in search. The common qualities appear to be these: courage and physical

endurance, force of character, mental adaptability, reality of spiritual experience, devotion, and love. Those who limit their conception of missionary preparation to the acquisition of specialized knowledge are driven to dwell upon the disabilities of the earlier missionaries, who, they hold, "went out untrained"; those, on the other hand, who deprecate specialized preparation point to these same missionaries as evidence that "missionaries do not need training at all." We shall show that the conditions which now make specialized preparation essential for every missionary are largely a development of recent date, but we are more concerned to point out that the highest preparation for the mission field was that which our fathers had. They were learners in God's great school of life. The divine processes which do the main work of fashioning men and women into missionaries worked on them and in them for years. God, the great trainer, fitted them by the discipline of life to be instruments of His will. Only at our peril, now or in coming days, can we count any missionary preparation of greater value than this. It is the divine foundation on which all else must be built. Is it necessary that missionaries of the present and the future should be such men as their fathers were? Is work under modern conditions less-exacting than work in the past? Among the qualities named are there any that can be dispensed with or that are needed in a lesser degree? Merely external observation would justify the suggestion that the claim upon courage and physical endurance is less. Yet it is a question whether modern conditions bear less hardly on health—as distinguished from life—than did those of former days. The enervating effects of modern habits, which even when they are simple according to current standards are luxurious compared with those of the past, and the heavy strain on nerve and brain leave the missionary for the most part in need of considerable grit and endurance if he is to stick to his task. Broadly speaking the mission field calls for men and women of physical robustness, not for weaklings, whatever their other qualifications may be. Concerning force of character much the same must be said. Certain initial difficulties have been vanquished but others have gained in strength. It is a question whether the resources of Christian character are more tested by fast-closed doors which have to be beleaguered, or by unlimited territory waiting to be possessed. To cast in new mould an ancient order in process of disintegra-

tion through contact with Western civilization, to convince men of the power of a real Christianity in the face of a travesty of its form, to nurture Christian graces in masses of immature converts, to lead young churches out of tutelage into disciplined independence, to work not as an individual but as a sharer in corporate life and co-operative administration—these tasks and others like them need for their fulfilment a character rich in the strength and gentleness of Christ. Wherever we make subtraction, it must not be in the character qualities which the future requires. Turning to mental adaptability, it is evident that the complexity of the missionary task has increased and is increasing still. Such facts as that non-Christian creeds have been stirred to self-consciousness, that their sacred writings are being reinterpreted and that modern critical methods are being alike applied to them and to the Christian scriptures, that Western thought in its cruder forms begins to permeate the East, and that agnostic and rationalistic publications in English find ready readers, especially among young men, are familiar to every reader of this Review.

Apologetic or propagandist Christian literature is judged to-day by a standard higher than some of its missionary writers have been satisfied to obtain. Even in remoter districts and in the less intellectually developed mission fields where the rural population is uncivilized and illiterate and there is need for the simplest evangelistic work, the missionary will find himself called to be a leader of native fellow-workers, a trainer of evangelists, a superintendent of village schools, a church builder, possibly a translator, and in each capacity he will need to adapt himself to the mental attitude of those among whom he works. There is a renaissance of thought in all the mission fields, and the missionary who would lay his mind beside the minds of others must have in him the spirit of mental renaissance too. It does not need to be argued that no lessened reality of spiritual experience or devotion will meet the demands of the present hour. The unchanged strength of temptation and the insidious atmosphere of evil which he breathes, drive the modern missionary to seek the same place of shelter, the same inflowing of purifying grace. Men apprehend divine love only through its embodiment in a brother man, and the missionary has still no one to proffer as witness but himself. He works among men craving to find their rest in the Father, and he has still no way of access to them but

Christ. The recesses of men's hearts still need to be laid open, and he, like his fathers, has only the sword of the Spirit which can pierce into and sunder the depths. His life may hold little that is outwardly heroic, but it must be true of him as of his Master that if he would save others he can not save himself. The need for mental adaptability, for ability to use cogent argument or scholarly apologetic, falls far below the need for the singleness of eye—a thing quite other than narrowness of vision—which lets the Spirit of God so shine into a missionary that those who watch him find him full of light.

The need for vocation grows more urgent as the artificial separation between religious and secular and between home and foreign service breaks down. We summon spiritual commonsense to our assistance, and urge that it is irrational for a man to spend five or ten years of his life working his way with a living message to the heart of an Eastern nation, mastering alien thought and foreign language, and specializing to a high degree, and then to drop his undertaking, bringing his experience to grow stale in the home land, when it would have grown ripe and fruitful in the mission field. No sane man would contemplate such action if he had acquired proficiency in engineering, medicine, or law.

Thus far it has seemed that the missionary of the present and the future must have, and in increasing measure, the qualities which characterized the missionaries in the past. One only of those we have named remains to be considered—the grace of love. If the missionary of the future have not love—he is nothing. The phalanx of testimony from the mission field in support of this testimony is unshakably strong. Love can speak the universal language; it takes no account of racial barriers, submerges temperamental differences, and conquers time itself. But it must be "love divine," not merely human liking. He who would seek a model for his love to others need only study the wonder of Christ's love for himself. It is probable that some are already asking: Is it not after all apparent that, whatever it may have been in the days of our fathers, it is only the few of brilliant gifts or of favoring opportunities who can under modern conditions fitly serve in the missionary enterprise of the Church?

Whether the question is asked by those who would restrict the missionary calling to certain classes, or by possible candidates discouraged by self-measurement against a standard which

seems beyond their span, a direct negative is justified by two incontrovertible facts: one is the unfathomed richness of the grace of God, the creative power of which we persistently underestimate; the other is the resources latent in average human nature, which has yielded unsuspected treasure in many lands when tried in the furnace of war. The capacity of God to make, and of man to become, justify us in setting the standard of missionary equipment as high as is needful, in quiet confidence that the conditions can be adequately met.

(To be continued.)

Obituaries

Rev. John Sjoquist, M.D.

P. MATSON

THE passing on August 15, 1917, of Rev. John Sjoquist dealt a severe blow to missionary work in this part of Hupeh where, at his departure, he was the only medical missionary.

Dr. Sjoquist was born in Sweden in 1863, went to America in 1887, studied in the Chicago Theological Seminary (Scandinavian Department) and later in Carleton College, Northfield, Minn. He arrived in China in 1893. Practically his whole missionary career was spent in the Twin Cities on the Han, the first years in evangelistic work in Fancheng and later in charge of the medical work of his mission.

Realizing the importance of medical missionary work, and no suitable man being available at home, the Board, in 1896, recalled Mr. Sjoquist from the field to take up the study of medicine. He graduated from Rush Medical College in 1900, married in the summer, and sailed for China in December of the same year.

On account of the Boxer uprising the political condition was very unsettled, and it was not till September, 1901, we were allowed to take our families back to the station. The new house in Siangyang, which we had to leave unfinished when the storm broke, the Doctor now set himself to put in order. While he was thus occupied his wife was taken ill, and in spite of everything that could be done for her she passed away in November, leaving her husband with a little daughter.

This bereavement was a sore trial to our dear brother. Moreover, the medical work was in the pioneer stage. Without suitable accommodations, without adequate funds and equipments for doing the

best work, the Doctor many a time went about his duties with a heavy heart. Still he kept on very faithfully from year to year. In 1904 he married again, and a new cheerfulness came into his life. The work also entered upon a more hopeful stage. His surgical operations in particular attracted wide attention, patients came from far and near, and it soon became evident that larger premises must be secured for the work.

In 1909 Dr. Sjoquist and family went home on furlough. The time at home was devoted to special studies at Chicago. He also visited the churches to get subscriptions for a new hospital. In this he was so successful that after his return to the field in 1911, he was able straightway to proceed with the erection of a dispensary and hospital, located outside the West Gate of Siangyang. Through the revolution as well as through the panic caused by the White Wolf the work was repeatedly interrupted, but early in 1915 the Bethesda Union Hospital was opened, and a splendid work has been carried on there ever since—nearly 10,000 cases receiving treatment annually.

Last spring a wing was added to the main building so as to get a separate apartment, with separate entrance, for women.

The news of his death has filled the Chinese Church with sorrow. Both here in the city and at the out-stations the Christians are vying with each other to show their appreciation of a long and fruitful life nobly spent for their welfare.

Our loving sympathy goes out to Mrs Sjoquist and to her three children.

Mrs. M. E. Morrison

MARY M. MORRISON

As a bride Mrs. M. E. Morrison sailed with her husband from New York in February, 1860. Four months by sailing vessel brought them to Shanghai. Mr. and Mrs. Rankin welcomed them cordially into their home in Ningpo, and they there began the study of the language.

Shortly afterwards, the Tai Ping rebels attacked the city. It had been agreed that in case of danger the chapel bell in the city should be rung. At the signal Mr. Rankin and Mr. Morrison went over the river to the relief of the Christians, leaving their wives with anxious hearts. The rebels took a lot of booty, compelling the people to carry it for them. If anyone showed resistance he was decapitated and the body left by the roadside. Finally, peace was restored and the missionaries could go on with their work.

Five years of the trying climate and of exposure involved in itinerating trips broke down Mr. Morrison's health and they were compelled to return to America.

In two years, however, Mr. Morrison improved so much that he was able to return to China in 1867, this time being transferred to Peking. He was entering into his work with enthusiasm and giving promise of great usefulness when, in December 1869, he was suddenly taken away, leaving his wife with four little children.

After his death Mrs. Morrison went to Tengchow and began studying the dialect there. But soon after came the Tientsin massacre, and a day was set when all the missionaries in Tengchow were to be killed. The missionaries had to leave for Chefoo and it was decided that Mrs. Morrison should return with the children to America. But her heart was set on continuing her work in China. Referring to this time in one of her letters home she wrote, "The tears dropped into my boxes as I packed."

Reaching Shanghai, she was asked by Mrs. Horace Jenkins, a Baptist missionary in Ningpo, to make her a visit, and while there was invited by the Presbyterian Mission to return to her old field. When in Ningpo her husband had begun a dictionary of the Ningpo dialect, and Mrs. Morrison concluded to remain and complete it. Morning after morning she toiled over it with her Chinese teacher, giving her afternoons to more definite missionary work, overseeing several schools and conducting an industrial class which, by giving women an opportunity to earn something, induced them to come and hear the gospel.

After five years of work the dictionary was completed, and Mrs. Morrison went to Shanghai to see it through the press. Mr. Morrison's father paid all the expense of having it printed. Only two years ago a missionary home on furlough spoke of the Ningpo dictionary as being "such a help" and Mrs. Morrison remarked, "You did not know that was our work, did you?"

In 1876 Mrs. Morrison brought her children home to be educated. Her great longing was to go back to China, but she could not leave an invalid daughter. After her death Mrs. Morrison with her two other daughters worked among the Southern Mountaineers and later helped to open a work in a Waldensian Colony in North Carolina.

Her last year was spent in New York where she volunteered her services in a church where money was scarce and Sunday-school teachers hard to obtain. As there was no Missionary Society in the church, Mrs. Morrison interested her Mothers' Meeting in contributing towards the support of a Bible-woman in China.

Mrs. Morrison's indomitable energy never left her. Her courage and cheerfulness gave strength to all who knew her.

Everyone spoke of the beauty of her face and the lovely light in her eyes. She was always ready to help and never afraid to attempt anything that she thought ought to be done, her faith carrying her through what would have discouraged many. Though she lived to be eighty-three, she never seemed old for she had so many interests. Her prayers were wide-reaching and rich in helpfulness. Naturally reserved, in her later years her whole nature seemed to mellow and her tenderness and sympathy went out to all with whom she came in contact.

Rev. H. Sutton Smith

KATE WELSEY

Mr. Sutton Smith was born in London, 1874. At the age of twenty he entered Regent's Park College, London. He left in 1897-8, before his college course was quite completed, in response to an appeal by the secretary of the Baptist Missionary Society for missionaries for the Congo, and went out to Yakusu. There he spent twelve years of fruitful service, the story of which is told in his book on Yakusu.

In 1910 his health broke down, and he was ordered home with the verdict that he must not return. After the restoration of his health he applied to the Baptist Missionary Society for China, and thus came to Shantung. He came to Ts'ing Ch'ou Fu in 1912 and applied himself with his characteristic enthusiasm to the study of the Chinese language. In 1913 he proceeded to his station at Peichen where he continued his language study, seizing every opportunity of mixing with the Chinese, speaking to them in the preaching hall on the market, or in the little chapel on the Mission compound, and taking short country trips. He had several attacks of ill-health during the ensuing years, and succumbed finally to an attack of dysentery on September 9, 1917.

A keen and enthusiastic evangelist, and chairman of the Evangelistic Committee, he was full of new schemes for further aggressive work, and had made special plans for this autumn. He had a great yearning for the untouched districts of our B. M. S. field, and in order to facilitate further efforts to reach them, had prepared a large map of the whole area, showing the situation of each native Christian church with its relation to the hitherto untouched towns and villages. Peichen was indelibly engraved upon his heart, and he has left the memorials of his devotion to that station in the pamphlets he wrote, the funds he collected for extensive work, and in the beautiful little house he built for the two missionary ladies, as well as a convenient home for the Chinese pastor.

Mr. Smith's literary abilities are well known, and have been shown in his book on Yakusu, and in the articles and booklets he wrote about his work at Peichen. He was a great and wide reader and kept remarkably up to date, always looking out for the latest books and keeping his mind constantly fresh and alert.

Our hearts go out in loving sympathy to the sorrowing widow and her two fatherless boys.

Our Book Table

THE DEVELOPMENT OF CHINA. By K. S. LATOURETTE, formerly of the College of Yale in China. Houghton Mifflin & Co., Boston. Gold \$1.75.

This book was prepared by the author to guide him in his task of teaching students. He aims at giving the essential facts of Chinese history, confining himself to the larger features of China's development, without burdening the student with unnecessary details of unfamiliar names and unimportant dates, and giving the main movements that have led to the China of to-day. The plan is an admirable one, and has been as admirably carried out. We have the Background of Chinese History, Origin and Formative Centuries, the chief dynasties and their special features up to the initial shock of the Western impact, and so on to the Transformation of China and its Problems of to-day. It has an excellent Bibliography and Index.

The book reminds one of the "Story of the Nations" series, as it ruthlessly cuts out non-salient features and deals more with epoch-making events and personalities. We read the whole book of 260 pages at one sitting and give it our unqualified commendation. It does *not* read like a novel, but it runs smoothly along, phase after phase in natural sequence, and it is a relief not to be burdened with dry details and feckless dissertations. The author used wisely his all too brief sojourn in China. We know no more useful guide to the general reader. Specialists will, of course, turn away from this to more ponderous and arid books! But this book should find a wide circle of readers and the "Boards of Preparation" at the home-base should place it, without fail, on their list of books to be studied by all who purpose giving their lives to China.

We by no means agree with every opinion or statement contained herein, but none of the points of difference are of vital importance.

The Chinese characters on pp. 109-113 need rehabilitating! His reference to Chinese literature on page 120 cannot be justified on any grounds. Issued in 1917 the references to the "Empire" and the "Temple of Heaven" should have been modified. And China never "lost another part of her sovereignty" when she entrusted Sir Robert Hart with the organization of the Customs Service. We are glad to note that the "indemnity students" are properly defined without any claim to a "special" righteousness

and benevolence. The romanised forms of Chinese names are almost always correct, but a few errors have crept in: the aspirate in Tz'u Hsi, T'seng, Li Hung Ch'ang, and Chang Cuih T'ung, on pages 157-158 should be omitted.

We thank Mr. Latourette for his timely and excellent work, and commend it without stint.

SEER.

THE HISTORICAL DEVELOPMENT OF RELIGION IN CHINA. By WALTER J. CLENNELL, *British Consular Service. Fisher Unwin. 6/0.*

The missionary body in China is under deep obligation to non-missionary residents for very valuable aids to the understanding of the complex questions which present themselves in this wonderful land. The British Consular body has played a most prominent part in this enlightening activity, and missionaries have abundant grounds for gratitude to them, and to others.

The volume before us, in its original form, consisted of addresses delivered to the students of a theological college in Wales, and have now been expanded and revised, and are issued in a well printed book of 260 pages. The author has lived in several provinces, has an intimate knowledge of the language and literature, and has used to the full his opportunities of first-hand knowledge of "things Chinese." This book reveals a balanced judgment, a reverent mind, and a cultured intellect. He has a rare gift of exposition, and some of his paragraphs grip one by the force and beauty of their thought and mould. Ancient Confucianism, Taoism, China and Buddhism, the Mingling of Faiths, the Confucian Renaissance, the Contact of East and West, the Nationalist Reaction, China and the Church of Rome, and the Contact of China and Modern Ideals, and the Modern Transformation; these are the headings, and under each there is something fresh and arresting. His sympathetic handling of the missionary propaganda, and his tribute to its great achievements, is only enhanced by his honest and just criticisms. His quotations from the Christian Scriptures are most apposite, and show that the writer is a man of deep religious convictions and spiritual insight.

The book should be widely read and carefully pondered, and cannot fail to stir thought and move to effort. It is a great book though not bulky, and has brought within reasonable compass the chief features of all the cults this land has known, without burdening it and us with wholly unnecessary and doubtful details.

Most heartily we offer to Mr. Clennell our grateful thanks, and, as with Mr. Latourette's book, we urge the "Boards of Preparation" and the Language Schools, forthwith to add it to their lists, not of "optional" but of "compulsory" reading.

We would suggest to Mr. Clennell that in his next edition, the word "especially" in the first line of page 210, should be altered to read "only."

SEER.

WOMEN IN THE APOSTOLIC CHURCH. *A critical study of the evidence in the New Testament for the prominence of women in early Christianity.* By T. B. ALLWORTHY, M.A., B.D., Cambridge, England. W. Heffer & Sons, Ltd. London Agents: Simpkin, Marshall & Co. Ltd. Price 3/- net.

This is a scholarly work the purpose of which the author states is "to consider the evidence, direct and indirect, which has been preserved in the New Testament regarding the position and influence of Christian women in the earliest days of the church." It shows also the revolutionary attitude adopted by our Lord in his recognition of the mental and spiritual capacities of women. This book should be carefully studied by all missionaries in China and especially by those who are seeking to win China's women to Christ; and to lead Christian womanhood to take its rightful place in the moral and spiritual uplift of China. The place that woman won for herself in the early Church and the great influence she exerted should be an incentive to all missionaries to win China's women to Christ, and thus to strengthen immensely the forces making for the coming of Christ's kingdom in this great land.

E. B.

THE CHRISTIAN MOVEMENT IN THE JAPANESE EMPIRE, 1917. *A year book. Fifteenth annual issue. Issued by the Conference of Federated Missions.*

"Comparisons are odious." But we cannot escape from them altogether, especially as the Japan Year Book was the fore-runner of the China one, if not, indeed, its foster parent. This book is packed full with information about all the varied aspects of missionary activity. It deals with the Missions and Organizations serialim, hence it is too detailed, and contains much which is only of local and passing interest as, for instance, those who left on furlough, those returned, some who were married or expect soon to marry, and even the names are given of babies born during the year. There is also some duplication. Frankly we prefer the method and plan of the China edition, which gives an ampler view of the whole field or province, and focuses salient features in a way which these sectional reports cannot do. There are some articles which grip and live, and, in particular, one by Miss MacDonald on "The Woman Movement in Japan" and one by Mr. J. Merle Davis on "Industrial Conditions in Japan." We have not read anything so enlightening and forcible on these matters as they exist in China to-day. One on "The Social Evil in Japan," by Mr. Erskine, is a masterly statement and a heartsearching plea, but the unsavoury details and "history" of prostitution in Japan are sickening reading, brightened by records of the victory of the Christian forces against specific attempts to widen the area. Mr. Fisher's "The Labor Movement" impels serious thought, for the industrial development in China must inevitably produce similar problems as in Japan.

The charts are much the same, and as scientifically prepared, as those of the China year book. The lists of schools and colleges, the directory of missions and missionaries, make a very concise and complete record. The Japanese Empire is ahead of China in the

number and variety of its Christian newspapers and magazines, though we note that the Japanese and English lists do not tally.

This volume does not confine itself to the Protestant section of the Christian movement, but the Roman Catholic and Greek Church parts are very incomplete, and thus do not fairly represent the whole of their activities.

There are in Japan and Formosa 1,100 foreign missionaries, with a Japanese force of 3,000, in all types of service. In Korea they are 306 and 1,300 respectively. In the former there are 97,000 communicants, and in the latter 83,000, or a total constituency within the Protestant churches of 145,000 and 201,000.

There are 150,000 receiving instruction in Sunday schools in Japan and Formosa, and 85,000 adults in Bible classes in Korea. In Japan, etc., some 134,000 patients were treated in mission hospitals, and over 240,000 in Korea. The Christians in the latter country contributed 217,000 *yen*, and in Japan and Formosa 619,000 *yen*, for church purposes *alone* in the latter case but not in Korea.

We rejoice greatly with our co-workers in the Empire of Japan for all tokens of God's favor, and, while we in China have no knowledge of some of the peculiar difficulties which our brethren there contend against, they and we alike know assuredly that Christ alone can heal the sores of souls in both lands, and, as we learn of each other's needs and triumphs, we may help each other with sympathetic prayers. We, therefore, feel very grateful for this volume, with its great story of things accomplished.

SEER.

GLEANINGS FROM THEOLOGICAL LITERATURE by G. G. WARREN.

This year on my annual visit to Nanyok I had the joy of browsing on the five volumes of the "International Standard Bible Encyclopædia" published by the Howard-Severance Co.

This encyclopædia is a definite attempt to supply a work of conservative scholarship. It enables Hastings' five volumes to occupy the centre, with Cheyne's Encyclopædia Biblica on the left and this on the right. The general editor of this work was Dr. Orr. He was assisted by a large staff of colleagues, who have secured the pens of some 194 writers. The page is about the size of the Hastings volume; but the volumes are thinner. The last article is found on page 3159. The print is a considerable improvement on both Cheyne and Hastings; so also are the illustrations. Many of the printed photographs are most clearly reproduced and are a valuable addition to the letterpress. The maps, however, are a distinct disappointment. They pretend to give very definite information concerning the route of the Israelites through the Wilderness. The "portions of Palestine conquered" and the "portions remaining unconquered" are as distinctly marked as they are on the war maps in our daily papers. The boundaries of the twelve tribes are as clean cut as the boundaries of the states in a modern map of the United States. Now, every man intelligent enough to use a five volumed encyclopædia knows very well that there are no grounds whatever on which such definite divisions of these old world matters can be thus mapped out in modern style.

No lover of good maps would allow that these fancy sketched patches of colour in this B. E. would bear comparison with the carefully drawn contour maps which form such a conspicuous feature of Dr. Cheyne's work. There is a capital article on Arabia, giving an excellent account of the physical geography of the peninsula. I turned to the maps at the end: two of them include the outline of Arabia—the interior is as bare as were the maps our grandfathers handed on to us. This is not the sort of thing American publications lead us to expect. A work got up so excellently in other ways ought to have done much better in the way of maps.

The Preface claims for the work a standpoint of "reasonable conservatism" on critical questions. The fact that Dr. Orr was secured for chief editor is in itself a guarantee that the claim can be justified. Dr. Orr's "Problem of the Old Testament" is generally awarded the highest place amongst works that oppose the extremes of analytic criticism. Personally, I should put Dr. Orr's work some distance below Robertson's "Religion of Early Israel." I should also put it a long way behind Dr. Orr's really great work on "The Christian View of God and the World."

I must confess to disappointment with most of the articles that the General Editor himself has contributed to the work. The example of Hastings in securing that the greatest article of his five volumes should be the article on Jesus Christ, was before the eyes of the staff of the new work—so the Preface as good as tells us—when they decided that Dr. Orr should undertake that subject for the B. E. I have read his forty-four page article through without gaining any new light on a single passage of the Gospel. There is a lack of that freshness of treatment that is the charm of Dr. Sanday's great article and of Dr. Orr's great book. The article on Paul was entrusted to Dr. A. J. Robertson of the Southern Baptist Seminary, Louisville. I cannot give it higher praise than by saying it is as interesting as Dr. Findlay's, which is distinctly the next best thing in Hastings to Dr. Sanday's article to which I have referred. Lightfoot, as is meet, retains his supremacy in not a few details, e.g., the position of Philippians as the earliest of the Epistles of the Imprisonment, and on some other chronological matters (though, as also is meet, not on all). The section on chronology is exceptionally clear and good. A fair statement is made of the case for dividing the Second Ep. to the Corinthians into two fragments, of which, cc. 10-13 would be the earlier, and cc. 1-9 the later. There is a brief summary of the North and South Galatian controversy. But the Encyclopædia itself contains the two sides from the two greatest of the protagonists: Sir Wm. Ramsay writes the article on Galatia; Dr. G. G. Findlay, on the Epistle to the Galatians. Is Sir Wm. Ramsay conscious that he is not winning? At any rate his one article here is meagre as compared with the article, also from his pen, in Hastings, and there he follows it with a second article on "Galatia, Region of" and a third on "Galatians." On the other hand, Dr. Findlay's article is the strongest statement that has been made on the N. Galatian side since Sir W. Ramsay commenced the advocacy of the S. Galatian theory. In addition to the textual, grammatical, and chronological difficulties involved in the S. Galatian hypothesis,

Dr. Findlay makes good use of Paul's reference to Barnabas. There can be no question that to the S. Galatian churches Barnabas stood conjointly with Paul as their founder; to the N. Galatian churches, assuming there were such churches, there is no reason to suppose that Barnabas was known other than by name. Dr. Findlay finds the references to Barnabas in Galatians quite compatible with the latter theory, quite incompatible with the former.

One feature of the work is to provide a variety of articles on certain subjects on which there are diversities of opinion, e.g., On Baptism, Dr. A. J. Robertson gives the Baptist view, Dr. Lindsay of the Free Church College, Glasgow, gives the "Non-Immersionist View" and is followed by a Lutheran writer, Dr. Dau, giving the Lutheran view; these three articles are followed by three on Baptismal Regeneration: a brief article by Dr. Orr; the "Anglican (High Church) Doctrine" by a Professor of Dogmatic Theology, and a second article by Dr. Dau on the Lutheran Doctrine.

Even on the question of Criticism, which has been practically the *raison d'être* of the new work, the view which it opposes is ably put by Dr. Burton Scott Easton, who is not only a Professor at the Western Theological Seminary, Chicago, but has been "the Assistant to the Managing Editor in the preparation of this Encyclopædia." I doubt whether there is any summary of the most conservative form of the Graf-Welthausen hypothesis which will equal this for brevity, clearness, and proportion. Dr. Orr has an article immediately preceding it on Criticism of the Bible which defines lower and higher criticism and well summarizes the history of both sciences in the history of the Church.

Somehow, Dr. A. S. Geden, one of the staff in a Wesleyan Methodist Theological College, England, has been allowed to give without editorial criticism or comment the tabooed view in his articles on the books of Joshua, Judges, and Samuel.

On the words of the A. V. and of the R. V. much helpful matter will be found.

Personally, I prefer Hastings' five volumes to the new five. But there is no doubt whatever that a student of the new volumes will have the help of real scholarship on almost any Biblical matter on which he consults them. For those who cannot accept the Graf-Welthausen hypothesis of the O. T. even in the conservative form of Hastings, the International Standard Bible Encyclopædia is to be highly commended.

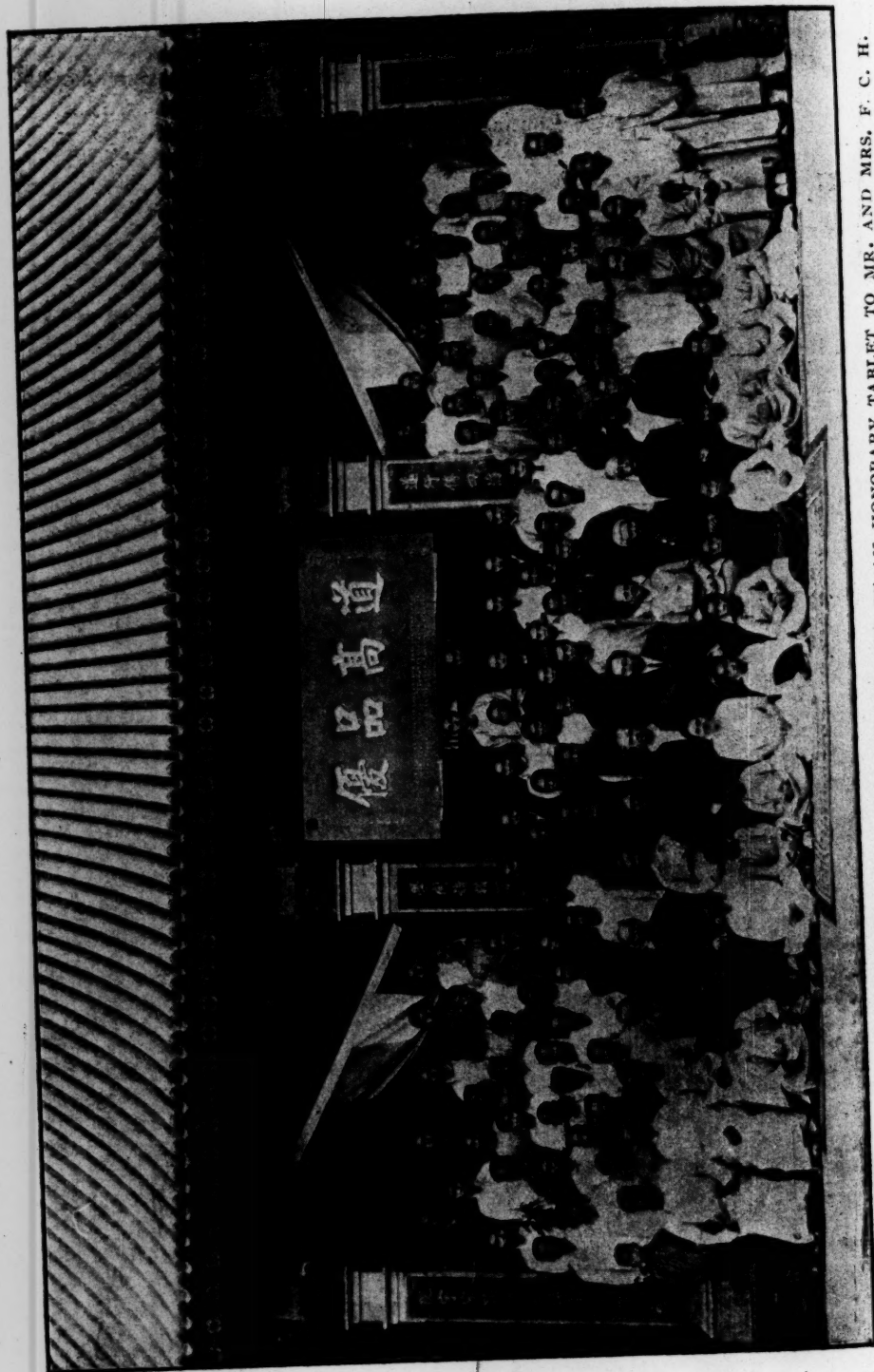
NEW PUBLICATIONS:

The Chinese translation of Fosdick's "The Meaning of Prayer," cloth binding 25 cents per copy, paper binding 20 cents per copy, and Speer's "How to Deal with Temptation," 6 cents per copy, are now off the press and are obtainable at the headquarters of the Association Press of China, 4 Quinsan Gardens, Shanghai.

The following books are now in press:

Fosdick's "The Manhood of the Master," in Chinese.

"Posthumous Annotated Hymns and Prayers," H. L. Zia, in Chinese.



GATHERING OF TEACHERS AND STUDENTS AT THE PRESENTATION OF AN HONORARY TABLET TO MR. AND MRS. F. C. H.
DREYER OF THE CHINA INLAND MISSION BIBLE INSTITUTE AT HUNTUNG, SHANSI.

Correspondence

PROTECT YOUR FRIENDS.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Good news is refreshing, but when it comes on a postcard on which short-postage is due, some of the pleasure seems to be lost. In case your readers have not all noted the extra half cent required on postcards I pass on a hint from a

SUFFERER.

A CORRECTION.

To the Editor of

The Chinese Recorder.

DEAR SIR: By reason of a double error an obituary notice of Mrs. Frank Harmon, of the English Baptist Mission, formerly of Tsinanfu, but now absent in England and in good health at last reports, was published in the pages of the *China Mission Year Book 1917*. We are assured by Mr. Harmon that there is happily not the slightest occasion for such a notice, and we trust that the fact may be made known to your readers, with our sincere apologies to the family and friends of the lady concerned.

Very truly yours,

CHARLES L. BOYNTON.

LITERATURE FOR MOSLEMS.

To the Editor of

The Chinese Recorder.

DEAR SIR: With reference to two matters mentioned in the current issue of the *RECORDER* in connection with propaganda amongst Moslems, please permit

me to state that the Christian Literature Society is already at work on suitable literature, including "A True Life of Mohammed," in Chinese. We are endeavouring to use terms and expressions which will be readily understood by Moslems. An attempt is being made to prepare a glossary with Moslem and Chinese equivalents, which can be published for the benefit of all, and any contributions to this, from any part of China, will be welcomed by

Yours sincerely,

ISAAC MASON.

SHANGHAI.

DR. EDDY'S VISIT POSTPONED.

To the Editor of

The Chinese Recorder.

DEAR SIR: May I trouble you to publish in your next issue of the *RECORDER* the information that the visit of Dr. Sherwood Eddy to China has been postponed so that he will arrive February 15th instead of November 1st? The very great demands which the army work is making upon America has made it very desirable for Mr. Eddy to remain there until January. The cities in China which he is to visit have all consented to the arrangement and really feel that the additional time for preparation will increase the value of his work. According to the present arrangement he will start his work in South China February 15th, ending in Tientsin May 15th, instead of starting in the North as previously arranged.

Cordially yours,

ARTHUR RUGH.

October 24th, 1917.

PASTORAL WORK.

*To the Editor of**The Chinese Recorder.*

DEAR SIR: Apropos of Mr. Lockwood's admirable article on the "Local Church the Supreme Test of our Mission Methods," and of the passage he quotes from the report of the Commission on Evangelism of the C.C.C., is it not about time that more specific attention was paid to the *pastoral* function of the missionary? To judge by that report, outside institutional work there are but two other kinds, viz., evangelistic and administrative. One would like to know into which class pastoral work is supposed to fall, and if into the latter, whether justice is done to the high and holy office discharged by the men who 傳教會.

Timothy worked in several churches, but we gather that his was a pastoral ministry. The prophets (*vid.* Didache) went from church to church. It is obvious that they had all the spiritual prestige of honoured visitors, bringing new messages and spurring the local church to fresh efforts in the Way. Does the missionary body in China sufficiently realize the need of such a pastoral and prophetic ministry?

Again, those six essentials to which Mr. Lockwood refers can only be obtained by a full development of the fellowship life of

the saints. Surely it is in this sphere above all others that the westerner, born into the heritage of an age-old Christian fellowship, with his clearer, bolder vision of "the bride of Christ," an elect and holy priesthood, should be able to do his most valuable work. Is it not open to doubt whether as a body we realize this fact?

There must be scores of men at work on their Corinthian churches, churches in which factions run riot, where the Love Feast is debased by worldly men and gross sexual sin is winked at, who yet see these churches as the very body of Christ, and are transforming their vision into reality. They have a pastoral heart and the existence of a Chinese ordained ministry does not prevent them exercising it. They fulfil Saint Paul's words "Not that we have lordship over your faith, but as helpers of your joy."

Is the experience of these men in all denominations being put on record and correlated? Do mission councils recognize the distinctive nature of their work? These and other questions related to the matter, your journal, Sir, can do much to help us answer in the affirmative.

I remain,

Yours truly,

E. R. HUGHES.

LONDON MISSION, TINGCHOWFU,
Via Amoy.

Missionary News

General

PROGRESS IN THE USE OF A CHINESE PHONETIC SYSTEM.

In the May (1916) number of the *RECORDER* is given, by Drs. E. J. and S. G. Peill, an account of a Chinese phonetic system. This summer at Kikungshan a class of one hundred missionaries met for the purpose of studying this system under the direction of Miss Turner.

Most of the Missions represented at Kikungshan had already recommended this system at their Conferences. Missionaries who have had time to look well into it have become enthusiastic over it. They say that all the Chinese men, and especially the women, who at present regard literature "as Latin," but who possess their own Bibles in "quick" characters, can read them as easily as we do our English version. It is of course hoped that, having learned to read through the use of this Chinese phonetic system, they will advance to the study of the Chinese characters.

Miss Turner has prepared a fine set of sheets for her own use; the first shows the seventy phonetics, comprising all the symbols there are to learn; under each phonetic she has the Chinese character equal to that sound. The other four sheets are made up of combinations of these seventy phonetics, one initial and one final. It is proposed to give the Chinese characters for each of these sounds.

SPECIAL WORK FOR WOMEN.

Miss Jessie Gregg, of the China Inland Mission, on February 2nd left her home in Chihli to conduct a series of meetings for women in the west. Up to July 9th she had traveled 1,450 English miles. In all eighteen missions were held, with audiences varying from 500 to 15. Mrs. C. H. Stevens, in Fengsiangfu, Shensi, in the September number of *China's Millions*, gives some idea of the interest developed in connection with these missions. With reference to the work in her own city she writes, "The women are won by Miss Gregg's personality and manner, and by the message of the Cross, grand in the simplicity and clearness in which it is delivered . . . I have never seen in China anything like the loving manifestation the women showed as they watched, in the distance, the very last glimpse of the sedan bearing the Lord's messenger on her way to needy Kansu."

There were striking instances of complete response to the appeal to yield all to Christ. One woman, after an address, came to the front and said, "I want to give all to Jesus to-day," and forthwith took off her silver earrings and dropped them into the collection box near by.

One mission was held in a Thibetan city, where the majority of the inhabitants can speak Chinese. Here, right under the shadow of a great monastery having more than four hundred *lamas*, the message was given

to the women, and three Tibetan women made an open decision for Christ.

In the latter part of August Miss Gregg commenced another mission, in Kansu and Shensi. The dates of missions yet to be held are as follows:

In Shensi:

Changwu,	Nov. 8th-11th.
Pinchow,	" 14th-17th.
Sanshui,	" 21st-24th.
Sanyüan, B.M.S.,	" 29th-Dec. 2nd.
Pehtuan,	Dec. 5th-8th.
Sian, B.M.S.,	" 12th-15th.
Santien,	" 19th-22nd.

Miss Gregg specially requests that mention be made of these meetings in prayer.

CHINESE LITERATURE.

The *Oriental News and Comment*, the Bulletin of the Far Eastern Bureau, has an interesting article on "The Growth of Chinese Books and Libraries," by Dr. Walter T. Swingle, of the Bureau of Plant Industries, United States Department of Agriculture. The following suggestive statements are noted:

"Disregarding the manuscript works of the great T'ang dynasty (618-907 A.D.), which were doubtless tenfold more numerous and more important than the contemporaneous works of the whole Western world, the printed books of the Sung Yüan and the early part of the Ming dynasties up to the middle of the fifteenth century have no counterpart at all in Europe. They existed in countless thousands of volumes. In 1406 the Imperial Ming Library contained printed works to the extent of over 300,000 chüan (books) and more than twice as many manuscripts, and already many printed works of the Sung dynasty had been lost during the disorders incident to the protracted wars with the Mon-

gols. Undoubtedly more books were printed in China than in all the rest of the world up to the middle of the seventeenth or the beginning of the eighteenth century.

"The great bulk of Chinese works, aside from the Confucian classics, is historical or literary, the latter being mostly essays, short poems, or critiques. There exists also a vast Buddhistic literature and very many Taoist works.

The classified encyclopedias of China, though not so overwhelmingly superior to those of the Western countries as are the gazetteers, are, nevertheless, so ancient, so numerous, and so voluminous as fairly to stagger the imagination. For 750 years at least China has had excellently edited, well arranged, and well printed encyclopedic works of reference covering well nigh the whole range of human knowledge. No people in the world has so complete a series of encyclopedic works covering so long a period. One of these works, the *Yung lo ta tien* (永樂大典), completed in 1409, aimed to contain all human knowledge then available in China. The equivalent of 8,000 years' man labor was expended on it and it filled some 23,000 folio volumes. . . . The Chinese collection of the Library of Congress now numbers close to 45,000 volumes, Chinese style. It is by far the largest in the new world, and probably ranks second or third among the Chinese libraries outside of China and Japan."

THE FLOODS IN TIENTSIN.

I reached Tientsin the day the floods entered the Concessions, September twenty-fourth, but my first view was not of the floods

themselves but of the crowds of homeless people carrying their few possessions through the crowded streets. Since then I have seen the water surrounding the houses in some of the Concessions; I have been to Nankai School and seen its buildings surrounded by four feet of water; I have seen the terrible desolation where little mud houses have collapsed and left only floating refuse to tell the story—and still the strongest impression is not of the waters but of the homeless people.

A careful survey made under the direction of the Tientsin Christian Union Flood Relief Committee shows that some fifty-two thousand people are homeless and that does not count the many who have taken refuge with friends and relatives and the many more in the districts around Tientsin who will later be flocking to the city. The refugees are gathered into camps. Last week I visited six of the camps accommodating from a few hundreds to two thousand people.

The first form of relief that has been attempted is daily medical inspection in the camps. This is done largely by the missionary doctors whose regular hospitals are closed and who are in this way going to the people who cannot come to them. Several work rooms have already been opened where warm clothing is being made by women refugees who are paid for their sewing. These rooms will have to be multiplied to meet the need for warm clothing and bedding during the winter months. The camps so far are mostly temporary affairs made of matting and more permanent shelters are already needed. Food is provided in the camps but in many cases it is inadequate and

of the wrong kind. In many places people are half starved while other camps are suffering from overfeeding.

As for regular mission work, I think I speak for the Methodists, American Board, and the Young Men's and Young Women's Christian Associations when I say that whatever mission work remains is surely not to be called "regular." The London Mission is more fortunately located with only a little water around the College buildings. After a week's recess the College is in session, the hospital and church building are occupied with refugees and some of the work goes on as usual. In the other Missions, hospitals, schools, etc., are closed and must remain so for some time. Most of us are giving time to relief work in its various forms, realizing that this is our greatest opportunity for reaching the people of Tientsin during the coming winter.

(Miss) E. M. WELLS.

HOW IT FEELS TO BE FLOODED.

September 22. A call late in the afternoon from a number of important and excited personages raising money to throw up dikes along the plain to the southwest. They report a break in the south bank of the Grand Canal several *li* west of the city, and insist on the danger of being inundated. Show subscriptions from some of the wealthy men of the neighborhood—\$200 and \$100 each. Give them \$50.

About nightfall men appear on the streets with gongs and night watchmen's rattles, criers calling out the people to work on the dikes. Temple bells are tolled. Soon lantern processions begin to pass south, the men

shouldering spades. The plain to the south-west is dotted with glow-worm lights. Men work all night.

A trip on the bicycle to West Gate Church to inquire about the members there, shows none in distress from flood. There is still no water in the west suburb.

September 23. Sunday dawns calmly. No sign of water across the plain, and while activity is still feverish on the new dikes I begin to feel it is a case of false alarm. Go with the school boys to S. S. and church.

Returning tired to the compound at four-thirty find the creek to our west rising silently but steadily. At ten-thirty servants and students begin to barricade the compound west gate and drainage vents, going then to the school compound for the same purpose.

September 24. Wakened early by the sound of water-falls. Yesterday morning awoke with the bewildered feeling that water was everywhere. This morning a glance out of the window showed the compound floating with water, water pouring through the barricades, and water in all directions as far as I could see. The impossible had happened!

Hurrying into old clothes, went directly to the school to look after the boys and teachers. Had to wade all the way. Boys incorrigible, sporting in the water, then still shallow. Arrange for supplies of food and light for boys and look in on the Y. W. C. A. household.

After breakfast, with all appearances of long siege, I go to British concession for funds. The road soon becomes an inextricable tangle of boats, carts, rickshas, and foot-passengers, the latter wading waist-deep,

and pushing their earthly belongings before them on a door, or window, etc. The cart stalls and I plunge in and wade with the rest.

Arrive at south gate. Crowds of refugees line either side of the south Malu, then high and dry, pitiful in their misery, wet, hungry, exhausted, with nothing but a quilt or a bowl to their name. Trams still running. Get off at Japanese concession and walk to bank. Water just appearing in Japanese streets. An hour later when I return by ricksha, it is flooding in despite hasty barricades. Get off at South Gate and hire a man to carry silver for me. We wade through the same dense tangle of man and beast and vehicle. Stores on either side the road are filled half-way to the ceiling with water. Carts are submerged below the wheel in the middle of the road. Water deeper here again and running with real current toward the South Gate. Deeper also in the compound. Put men to work moving all furniture to the second floor. Get students to help the Y. W. C. A. ladies do the same. Advise all boys to leave at once by boat.

It is estimated a hundred thousand are homeless, and a majority of these will soon be without food. Many houses are collapsing. The latter part of the day is overcast, with a stiff wind from the south, and some slight promise of rain.

September 25. Rain during the night, not furious, but persistent. Dark morning. Rain again after a short intermission. Servants in the attic set up their stove, run a pipe out of the window, and soon have water sizzling and rice steaming. Water up to the veranda level. Kitchen flooded. Awakened several times

during the night by the wailing of pigs, of dogs, and of cows, terrified by water. Dr. Davis' mule now domiciled on our side porch. At 9.30 with the enthusiastic advice and ready help of the servants, of packing cases, poles and floating boards, knock together a good-sized raft.

Put on a bathing suit and waded to Y. W. C. A. in response to alarm. Swim back: quicker progress and warmer. Spend the afternoon on boat getting to town for mail and supplies with Dr. Davis and school cook, Mr. Tsui,

and his brother. Pitiful sight to see areas of houses gone under, collapsed, stores swimming with water, and population up to their arm-pits salvaging valuables, the family quilt, new year pig, or clothes chest. Go down the tramway by boat. Get back to compound at dark to find electric lights gone, and water mains broken.

Return at 9.30 with water standing in back hall—the first to reach the house.

Notes from diary of

F. M. PYKE.

Reports and Minutes

KWANGTUNG STUDENT CONFERENCES.

The Student Conferences of the Y. M. C. A., Y. W. C. A., and the Teachers' Summer Normal School, in Kwangtung Province, have this year been marked by an intensity of earnestness and a high-water mark of power, such as we have not known in the past. "Service" was written large over these conferences. Decision night in both the Y. M. C. A. and the Y. W. C. A. Student conferences will never be forgotten by those who were privileged to be present. There was real heart struggle and final victory which gave expression in testimony and declaration of life purpose.

There is danger lest these strong conferences outgrow the missionary. For the convenience of the students these conferences are held about holiday time, and few missionaries are in the city to attend them. Many feel that much good could be conserved from the summer conferences and Normal School if every Mission made sure to appoint representa-

tives to them, to take notes and keep in touch with the students and teachers, that nothing may be lost in the follow-up work for the utilization of the new forces brought into play for the Kingdom of Christ by these conferences.

CANTONESE UNION CHURCH, SHANGHAI.

On Sunday, October 7th, the new church buildings for the varied work of this well-organized local effort, were dedicated, there being a large congregation of Chinese and foreign friends. During the succeeding days various opening functions were held. On Monday evening, October 8th, at a reception given to foreign friends and English-speaking Chinese, Consul-General Sammons paid a tribute to the many labors of Dr. Mary H. Fulton in connection with the formation of this Union Church and the raising of the funds for the church edifice. In addition to liberal sums given by foreign friends the Chinese have nobly joined in with the result that

the equipment is well-fitted for the carrying on of a varied and active church life.

During the evening short addresses of welcome and congratulation were given by several representative missionary friends, and Dr. Hua-chuen Mei, a Shanghai lawyer, in a witty speech indicated that the fact of this militant, self-sustaining church (within two years of its foundation), with a new home, new hopes, and new leadership, was largely due to its distinguishing virtue of having ladies on the Board of Trustees.

The regular church membership is over 100, and the Sunday services have frequently had over twice that number. A primary school, Sunday school, Christian Endeavor Society, Bible classes, and dispensary are among some of the activities.

SZECHWAN PROVINCE-WIDE EVANGELISTIC CAMPAIGN.

The Organizing Committee of the above campaign have been meeting with many difficulties in their efforts to deal with the problems that have come before them. During the summer months their activities were almost at a complete standstill owing to a combination of adverse circumstances. Owing to the departure of our chairman, A. J. Brace, for the seat of war, and the resignation of our secretary, Newton L. Hayes, due to pressure of work, it thus came about that during the summer months we were left without either a chairman or a secretary, and with the troubles that arose in this city and neighbourhood it was found quite impossible to call the other members back from the summer resorts to deal with the situation.

At its meeting on September 10th the Committee finally adopted the following resolution:—

"This committee recommends that the missions unite in a Five-year Forward Evangelistic Movement which shall have as its purpose the holding of special evangelistic meetings in every city, town, or village now occupied, and in as many others as possible in which only occasional work is being done, so that the whole province may be reached with a very definite Gospel Message, the recognition by every church-member of his responsibility to his non-Christian neighbours, the practical training of church-members in the work of evangelism, and the enlisting of every member in church work according to his capacity.

"This committee believes that such a movement, while depending chiefly on the local workers, would be greatly strengthened and stimulated by a judicious interchange of workers, and also by invitations to workers selected from other provinces.

"This committee further recommends that, if possible, Dr. G. Sherwood Eddy be secured some time during these five years, to conduct evangelistic meetings in the three centres of Chengtu, Chungking, and Paoning, as previously contemplated, believing that such meetings will be of the greatest benefit to the whole of the evangelistic work of the province."

It is important to point out that the idea of the committee is not that these five years should be years of preparation for a future visit from Dr. Eddy or some other evangelist. These five years are to be an end in themselves, and are to be, it is hoped, effective and fruitful quite

apart from any special meetings or effort at the close of this period.

The committee consider it of the first importance that an organizing secretary be secured for this evangelistic work, who shall advise, strengthen, stimulate, and co-ordinate the whole of this special work throughout the province.

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MOKANSHAN CONFERENCE OF
CHRISTIAN WORKERS, JULY
22-29, 1917.

The conference having last year studied the field and the "Present Task," the subject this year was "Ways and Means."

Rev. J. C. Hawk presented "Methods of Reaching the Unevangelized in City and Country." A few points given were: Mobilization of the entire Christian constituency; census of church constituency, every member filling out a blank giving *all* his relatives for three generations each way; social service; reforms in street-chapel policy; helping Christians to preserve the good elements of the old Chinese life. The subject "How Make Schools and Hospitals More Effective Evangelistic Agencies" was presented by Rev. C. G. McDaniel and Dr. C. F. McKenzie. A great difficulty is that the missionary in school work is almost always overburdened with details of routine. *Limit the number of mission schools to those that can be adequately manned, and more spiritual results will follow.* Special meetings every term, and personal work were emphasized. Dr. McKenzie showed how urgent is the need of Chinese hospital evangelists and Bible-women of the very best

type—fully trained and tactful. The great majority of long-time patients go back home fully convinced that the Gospel is a message of truth. On leaving the patient receives a letter of introduction to the pastor or Christian worker nearest his home. A duplicate is sent direct to this worker, asking him to look up the patient. The speaker pled for closer and more sympathetic co-operation between the hospital workers and all other evangelistic agencies, that work begun may be carried on to fruition.

The next subject was "Getting People to Work." Dr. A. A. Fulton of South China could not be present, but sent his paper. The discussion brought out many practical suggestions. Miss King showed material used to prepare women and girls for vacation work. The Y. W. C. A. has during this year trained 400 students in various centers, to undertake different forms of social service and Christian work during the summer. Mr. Patterson advocated using the higher primary pupils of government schools as media for the transmission of the Gospel message to the "wild children." He told his experience, how he first cultivated friendly relations with the heads of the school, and later got six of the pupils, steady boys, but non-Christians, to promise their help. These boys went to him every Sunday afternoon. He taught them a simple Gospel lesson. They, in turn, at once taught just what they had received to the street urchins who were gathered in the chapel. Within a year at least four of these six pupil-teachers had asked for baptism and become Christians in reality.

The old subject of self-support was ably treated by Rev. R. J. McMullen. The Christians must be taught that giving is an act of worship. We must use methods of giving adapted to Chinese thought and life, e.g., thanksgiving offerings at New Year (which in Amoy raised \$3,000.00 in one day) birthday giving, giving of produce instead of money, as done so liberally by the Miau tribesmen. Great emphasis was laid on tithing by a member of the Seventh Day Adventist Mission, who gave astounding figures of colportage work done, and of contributions, in certain three provinces, amounting to \$16.00 Mex. per member.

Rev. J. W. Nichols read a thoughtful paper on the subject, "How Raise the Intellectual

and Spiritual Standard of the Christian Constituency." Personality is the one means for which there is no substitute. Let a missionary do intensive work on a few selected Chinese Christians, communicating his own highest ideals and his own personality to them. They will do a more extended work. Visionary though it be, the speaker declared his faith that the day is come for the Brotherhood in China—an order of Chinese men giving up family life as St. Paul did, living among their people as examples of devotion to Christ.

The closing sermon, by Dr. Price, the Chairman, was better than a climax to the conference. It was full of the momentum which will drive one onward and ever upward through the year to come.

News Items

Rev. S. M. Zwemer, D.D., spent Sunday, September 16th, in Amoy and gave three inspiring and stirring addresses, one to the missionaries and two to Chinese audiences in the churches. . . The Distribution Fund is being kept up the same as when Rev. Wm. E. Blackstone was in China, and the publications for free distribution can be secured by writing to Rev. Wm. E. Blackstone, care of the Chinese Tract Society. . . . The Mokanshan Branch of the American Women's War Relief recently passed the following resolution:—Resolved that we, the members of the Mokanshan Branch of the American Women's War Relief, agree to use as far as possible all native foodstuffs instead of products imported from America. . . On October 6th the new building of the Hankow Y. M. C. A.,

Penman Hall, was opened with appropriate exercises. Bishop Roots, Chairman of the Building Committee, tendered the building to the Hankow directors for the use of the Association. On Sunday evening, October 7th, Rev. Cheng Ching Yi, D.D., addressed a large audience in the Association's auditorium on "The Relation of the Association to the Church." This new building is the gift of Mr. and Mrs. John Penman, of Paris, Canada, for whom it is named. The lot was purchased with funds provided by gifts of many Hankow citizens. . . . On the 12th of September a typhoon struck Amoy, wrecking sailing ships, and steam launches in the harbor and driving one of the coast steamers that was in on the rocks. Many houses were seriously damaged, roofs

being torn off and verandas or whole rooms blown away. The various Missions have suffered considerable damage to their houses and schools. Present estimates show that the English Presbyterian Mission may need \$700 or \$800 for repairs, the London Mission \$1,200, the Reformed Church Mission \$5,000. Hundreds of lives were lost on the sea, and the villages of boatmen and fishermen are full of mourners. . . . The Annual Meeting of the Kiangsu Federation will be held in the Grace Baptist Church, North Szechuen Road, Shanghai, on November 14th and 15th (Wednesday and Thursday). It is hoped that a large number of delegates and friends will be present. Those desiring entertainment will please notify Dr. R. T. Bryan, 177 N. Szechuen Road, Shanghai. Matters of vital interest to the progress of Christian work in this province will be discussed. The meetings will give an opportunity both for a review of past work and for a united council of war by all the

Christian forces at work in this province with a view to the more effective carrying out of the special task entrusted to them of winning this great province to Christ. . . . The Missionaries' Mutual Aid Association of Japan is a loose organization of missionaries desirous of extending prompt financial aid to the survivors of fellow missionaries. Some such organization has been found essential for meeting the felt need of ready money for defraying medical and funeral expenses. It also will overcome a natural reluctance to take the initiative in making such needs known. The fact that such aid is given in accordance with fixed rules eliminates the element of "charity" therefrom. The Association thus affords missionaries a convenient method of assisting each other without embarrassment at a time when such aid is doubly welcome. This Association is an attempt to meet a real need and might well be considered by missionaries in China.

Personals

BIRTHS.

JULY:

24th, at Soochow, to Mr. and Mrs. R. D. Wolcott, A. C. M., a son.

SEPTEMBER:

1st, at Tsingtau, to Rev. and Mrs. C. C. van Deusen, A. P. M., a son (Courtland Jr.).

3rd, at Paoning, to Mr. and Mrs. P. A. Bruce, C. I. M., a son (Lionel Edward Cassels).

14th, at Ichowfu, to Rev. and Mrs. R. M. Allison, A. P. M., a son (Clyde Monroe).

14th, at Kuling, to Rev. and Mrs. S. H. Littell, A. C. M., a daughter (Anne).

16th, at Chungking, to Rev. and Mrs. G. W. Sparling, C. M. M., a daughter (Dorothy Evelyn).

18th, at Kuling, to Mr. and Mrs. Frank B. Lenz, Y. M. C. A., a daughter (Margaret Olive).

OCTOBER:

13th, at Kuling, to Rev. and Mrs. Geo. D. Byers, A. P. M., a son.

16th, at Liaoyang, Manchuria, to Rev. and Mrs. A. R. Mackenzie, U. F. C. S., a daughter (Frances Ramsay).

27th, at Ningpo, to Rev. and Mrs. C. B. Day, A. P. M. (N.), a son (Edward Colson).

29th, at Amoy, to Rev. and Mrs. W. Short, E. P. M., Yungchun, a son.

MARRIAGES.

OCTOBER:

12th, at Nanking, Miss Rachel James, daughter of Rev. Edward James, M. E. M., to Ruthvan Nichols, son of Rev. D. W. Nichols (formerly of the M. E. M.).

27th, at Tsingtau, Grace Howard Bettes, to George J. Sears, S. B. C.

DEATHS.**AUGUST:**

3rd, 1917, at Lake Louise, B. C., on his way to his home in Connecticut, Robertson Gage, son of Rev. and Mrs. Brownell Gage, of the Yale Mission, Changsha, aged ten years.

SEPTEMBER:

13th, at Lokong, Rev. J. Schoop, Basel Mission.

OCTOBER:

3rd, at Changtehfu, Honan, Margaret Lois, aged one year and eight months, daughter of Rev. and Mrs. J. D. MacRae, C. P. M.

ARRIVALS.**SEPTEMBER:**

4th, from U. S. A., Mr. and Mrs. E. McNeill Poteat, S. B. C.

27th, from U. S. A., Miss Elita Smith and aunt, Mrs. F. E. Lund and children, A. C. M.; Rev. and Mrs. O. C. Crawford and children, A. P. M.; Dr. and Mrs. E. L. Bliss, A. B. C. F. M.; Dr. and Mrs. Brunemuier, Evan. A. M.; Miss McReynolds, A. B. C. F. M.; Miss Beegle, A. P. M.; Dr. Ethel Leonard, M. E. M.; Dr. and Mrs. Stevenson, F. C. M. S.; Mr. and Mrs. Holroyd, F. C. M. S.; Mrs. Schrieber, Evan. A. M.; Miss Smawley, U. Evan. M.

OCTOBER:

7th, from U. S. A., Bishop and Mrs. Kilgo, M. E. M. S.; Miss H. E. Thomas, M. E. M.; Miss Anna E. Foster, A. B. F. M. S.

11th, from U. S. A., Rev. and Mrs. I. R. Dunlap, U. E.; Miss Myrtle Bailey, A. F. M.

12th, from U. S. A., Rev. and Mrs. T. N. Thompson, A. P. M.

13th, from U. S. A., Mr. and Mrs. J. S. Burgess and son, Mr. and Mrs. W. E. Frantz, Mr. and Mrs. J. L. McPherson, Mr. and Mrs. J. H. Geldart and children, Mrs. E. L. McCloy, Y. M. C. A.; Dr. and Mrs. W. R. Morse, A. B. F. M. S.; Mr. B. W. Lamphear, Miss M. A. Hill, A. C. M.; Rev. and Mrs. W. A. Shantz and child, Misses Culbertson and Cowton for Central China, Miss A. L. Charles, Miss N. Jones, Miss Tonkin, for South China, Miss Marian Foster and Miss Halstead for Annam, C. and M. A.; Miss E. M. Strow, Rev. John Lewis, Miss L. F. Brown, Misses Louchs, Rossiter, Laurence, and Foreman, Rev. and Mrs. B. F. Lawrence and child, Rev. and Mrs. Steinheimer, Mrs. C. M. Jewell, M. E. M.; Dr. and Mrs. J. E. Thompson and Miss

Thompson, C. M. M.; Dr. and Mrs. Mullett, C. M. M.; Mr. and Mrs. Troxel, Holiness Mission; Miss Theresa Peterson, H. S. M.; Dr. H. Huizinga and family, A. B. F. M. S. (Shanghai Baptist College); Mr. and Mrs. Elson and children, C. M. M.; Mrs. Edw. Wallace and child, Mr. and Mrs. Irish and children, Miss Marcellus, Mr. and Mrs. E. N. Meuser and child, C. M. M.; Miss M. MacDonald, C. P. M.; Dr. and Mrs. Prentice, M. E. M.; Miss Dennison, Ind., Dr. Carrie Slaght, A. B. F. M. S.

15th, from U. S. A., Mr. and Mrs. E. H. Clayton, A. B. F. M. S.; Miss G. A. Crosby, A. C. M.

17th, from U. S. A., Rev. and Mrs. E. H. McCurdy, M. E. M.; Rev. and Mrs. C. Stanley Smith, A. P. M.

19th, from U. S. A., Dr. and Mrs. O. W. Crawford, Yale Mission; Dr. and Mrs. W. G. Hiltner, F. C. M. S.; Rev. and Mrs. C. E. Parlin, M. E. M. Mr. David Livingstone Cook, for Canton Chr. College.

22nd, from U. S. A., Dr. Louise H. Keator, A. P. M.

13th to 27th, Miss Ruth Paxson, Miss Grace L. Coppock, Miss Jane Shaw Ward, Miss Edith M. Wells, Miss Evelyn Derry (all returned), Miss Elcy T. McCausey, Miss Mand Russell, Miss Margaret Mack, Miss Caroline March, Miss Hazel Myers, Miss Elizabeth Durfee, Miss Genevieve Lowry, Miss Ruth White, Miss Ruth Fraser, Miss Marie Belleville, Miss Ruth Hoople, Miss Alice Holmes, Miss Adelia Dodge, Miss Nellie Elliott, Miss Grace Steinbeck, Miss Gertrude Steele-Brooke, Y. W. C. A.

DEPARTURES.**AUGUST:**

30th, to U. S. A., Mr. and Mrs. J. H. Crocker and children, Y. M. C. A.

SEPTEMBER:

15th, to U. S. A., Rev. and Mrs. F. A. Christopherson, C. and M. A.

29th, to England, Mrs. H. Haigh, W. M. M. S.

OCTOBER:

2nd, to Norway, Rev. and Mrs. J. Torset, N. M. S.

8th, to U. S. A., Dr. and Mrs. W. W. Williams and child, M. E. M.; Rev. and Mrs. P. R. Bakeman and children, A. B. F. M. S. To Norway, Rev. and Mrs. Lars Fleije, N. L. M. To Australia, Rev. and Mrs. Langhorne, Ind.

13th, to U. S. A., Mrs. C. H. Fenn and son William, A. P. M.

18th, to Canada, Rev. W. J. Mortimore, C. M. M.

